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# BACKBITING

## A CANCER IN OUR SOCIETY

Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat  
the Founder of Dawat-e-Islami  
Allamah Maulana Abu Bilal

**MUHAMMAD ILYAS**  
Attar Qadiri Razavi کاتبِ نبوت  
العلیٰ علیہ السلام



غِيْبَت كِي تَبَاه كَارِيَاں  
Ghībat kī Tabāh Kāriyān

# BACKBITING

## A CANCER IN OUR SOCIETY

A Chapter of Faizan-e-Sunnat (Volume 2)

Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat,  
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

Muhammad Ilyas Attar

Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه



*Translated into English by*

Majlis-e-Tarajim (Dawat-e-Islami)

**Backbiting – A Cancer in our Society**  
An English translation of Ghībat kī Tabāḥ Kāriyān



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Alami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran, Purani Sabzi Mandi,  
Bab-ul-Madinah, Karachi, Pakistan

✉ **E-mail:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93 – 34126999

📠 **Fax:** +92-21-34125858

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## *Du'ā for Reading the Book*

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### *Translation*

Yā Allah *عَزَّوَجَلَّ*! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One who is the most Honourable and Glorious!

*(Al-Mustaṭraf, vol. 1, pp. 40)*

**Note:** Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du'ā.

# *Contents at a Glance*

A detailed table of contents can be seen at the end of the book.

## **Backbiting – A Cancer in our Society**

Du'ā for Reading the Book	iii
Preface	v-vi
23 Reading Intentions	vii-viii
Translator's Notes	ix
Backbiting – A Cancer in our Society	1-259
40 Parables	261-309
Examples of Backbiting	311-401
Questions & Answers	403-434
Excellence in Forgiving & Tolerance	435-450
22 Madanī Pearls of Giving Dars from Faizān-e-Sunnat	451-453
Method of Delivering Dars	455-459
<b>Appendixes</b>	<b>461-502</b>
Appendix A: Glossary	461-464
Appendix B: Transliteration Chart	465-466
Appendix C: Bibliography	467-470
Appendix D: Index	471-476
Appendix E: Table of Contents	477-502

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## Preface

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: *‘سَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ’* (Seeking knowledge is an obligation (Farḍ) upon every Muslim.) (Sunan Ibn Mājah, vol. 1, pp. 146, Ḥadīṣ 224) Here ‘knowledge’ does not refer to the type of material taught in schools and colleges, rather it refers to the basic religious knowledge which one needs to attain (as a Muslim). Therefore, first and foremost it is obligatory (Farḍ) to attain the knowledge of the basic tenets of our faith. Thereafter it is essential to learn the fundamentals of Ṣalāh (i.e. pre-conditions, requirements and acts that invalidate it).

Further, before the approach of the month of Ramadan, when observing fast becomes Farḍ, it is obligatory (upon Muslims) to know the basic rulings regarding fasting. Likewise, whoever is obligated (under Islamic law) to pay Zakāh, is required to learn the essentials of Zakāh as well. When Hajj becomes obligatory upon someone, he has to learn the fundamentals of Hajj; for someone who desires to get married, must learn about the matters of marriage (Nikah); and for a businessman it is obligatory to be aware of the issues and conditions of legal validity concerning his trade; for an employee it is essential to seek the knowledge about employment issues; and for an employer it is critical to obtain knowledge about the issues of hiring and providing employment.

وَعَلَى هَذَا الْقِيَاسِ Expound along these lines based on the examples (presented above). It is obligatory (Farḍ-e-‘Ayn) for every sane and adult, male and female Muslims to learn the rulings which are related to their own lives and conditions. Likewise, it is obligatory (Farḍ) for every Muslim to know what Ḥalāl is and what Ḥarām is. It is also obligatory to know the methods of attaining the purity of a heart, for example, how to attain humility, sincerity and submission to Allah’s Will (Tawakkul); and to learn about the spiritual diseases of the heart such as arrogance, ostentation, malice etc.

Furthermore, it is a personal obligation upon every Muslim to learn how to cleanse their heart from such ailments. (For further details, study *Fatāwā Razawiyyah*, Volume 23, Pages 623-624) It is also obligatory to learn about the enormities or actions which may cause punishment (on

the Day of Judgment) like lying, backbiting, tale-bearing and laying false allegations etc., so that one may protect himself from them.

In this context, you have in your hands ‘*Backbiting – A Cancer in our Society*’ which provides a detailed explanation of backbiting with a vast number of examples and also provides an overview (and a brief discussion) about various other enormities. I had initially intended to make a few changes to my published letter ‘*Ghībat kī Tabāḥ Kāriyān* (Takhrij Shudaḥ)’ so that it could be republished with some additions and revisions, but then I thought why not make it detailed and add it as a chapter of *Faizān-e-Sunnat*, Volume 2. In this undertaking, I sought the advice of the panel of scholars of Dawat-e-Islami Al-Madīna-tul-‘Ilmiyyāḥ. The Islamic brothers, who were members of this Majlis, helped me and provided me with lots of the material including Quranic verses, stories and narratives and also e-mailed me several examples of backbiting. One of Dawat-e-Islami’s Dār-ul-Iftā Aḥl-e-Sunnat’s Muftī took a keen interest in this work. He read this book cover to cover and provided very good guidance and made useful changes, thus providing a scholarly touch to this work. In reality, the writing and compilation of this book along with all my other books and booklets are a result of the blessings derived from the dust of the feet of the scholars of Aḥl-e-Sunnat كَفَّرَهُمُ اللَّهُ تَعَالَى, otherwise I know what I am.

Yā Rab عَزَّوَجَلَّ! All the scholars and Islamic brothers, who have aided in this book ‘*Ghībat kī Tabāḥ Kāriyān*’ (in Urdu), grant them an excellent reward. Accept this endeavour of mine, which I find completely devoid of sincerity, for the sake of your sincere servants and make this beneficial for the Muslims. Safeguard me...<sup>1</sup> and all those, who read this chapter of *Faizān-e-Sunnat*, Volume 2 in its entirety, from the perils caused by backbiting and provide them an abode in the neighbourhood of Your Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus (the highest level of Paradise), without any accountability.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Longing for Madīnāḥ, Baqī, absolution without any accountability & abode in the neighbourhood of the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus!

14<sup>th</sup> Ramadan-ul-Mubārak, 1430 A.H.

5<sup>th</sup> September 2009

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<sup>1</sup> Here Shaykh wrote some words to describe his humble self, so we cannot dare to translate those words.

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## 23 Reading Intentions

With the supplication that ‘O Allah عَزَّوَجَلَّ! May the blessing of *Faizān-e-Sunnat* reign far and wide’, it is narrated from the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: *نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ* ‘A Muslim’s intention values more than his deed.’ (*Al-Mu’jam-ul-Kabīr*, vol. 6, pp. 185, Ḥadīṣ 5942)

### Remember the following pearls of wisdom

- i. Without a good intention, no reward is granted for a righteous deed.
- ii. The more righteous intentions, the greater the reward.

### 23 Intentions for reading this book

1. Before I start reading this book; I will glorify Allah عَزَّوَجَلَّ,
2. recite Ṣalāt-‘Alan-Nabī,
3. Ta’awwuz, and
4. Tasmiyyah. (By reading two lines of Arabic given atop this page, these four intentions shall be acted upon).
5. I will read this book from the beginning to the end to please Allah عَزَّوَجَلَّ.
6. To the best of my ability, I will try to read it whilst in the state of Wuḍū, and
7. I will read it facing the Qiblah.
8. I will look at the Quranic verses, and
9. Aḥādīṣ.
10. Wherever I read the Exalted Name of Allah, I will recite “عَزَّوَجَلَّ”.



11. And wherever I read the blessed name of the Beloved of Allah ﷺ I will invoke Ṣalāt-‘Alan-Nabī “صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ”.
12. I will try to learn the Islamic Rulings.
13. In case, I do not comprehend anything I will consult with Muslim scholars.
14. By talking about the pious, I will strive to gain the blessings of this saying of Sayyidunā Sufyān Bin ‘Uyāinah رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ: *عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزُلُ الرَّحْمَةُ* ‘Blessings descend during the mention of righteous individuals (Ṣāliḥīn).’ (*Hilyat-ul-Auliya*, vol. 7, pp. 335, Ḥadīṣ 10750)
15. (On my personal copy) I will underline phrases to highlight important information as needed.
16. (On my personal copy) I will write down important points to remember from this book.
17. To complete reading this book with the intent to gain Islamic knowledge at heart, I will read a few pages daily and be deserving of the reward of attaining the knowledge of our religion.
18. I will try to persuade others to read this book.
19. With the intention of acting upon this Ḥadīṣ: تَهَادَوْا تَحَابُّوا ‘Give gifts to each other, it will enrich affection amongst you.’ (*Muwatṭā Imām Mālik*, vol. 2, pp. 407, Ḥadīṣ 1731) I shall buy this book (at least one or whatever number my financial situation allows) and pass on as a gift to others.
20. Whenever I gift them this book, I will try my utmost to give them a time deadline (e.g. twenty five days) to complete reading this book.
21. I will teach those who do not know.
22. I will pass the reward (Īṣāl-e-Ṣawāb) of reading this book to the entire Muslim Ummah.
23. If I spot any Shar’ī mistake, I will inform the publisher in writing (verbal intimation is usually ineffective).

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## Translator's Notes

Dear Islamic brothers! Dawat-e-Islami's Majlis-e-Tarājim, a department responsible for reproducing the books and booklets of Amīr-e-Ahl-e-Sunnat founder of Dawat-e-Islami Shaykh 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ into various languages of the world, is pleased to present the book 'Ghībat kī Tabāh Kāriyān' in English under the title of 'Backbiting – A Cancer in our Society.'

Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thought of the author in its true sense. To facilitate the pronunciation of Arabic letters, a transliteration chart has been added. Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a fully juristic substitute. However, a glossary has been given at the end of the book, elaborating the Islamic terms. Further, the index and the bibliography have also been added. The 'pp.' in the citation stands for the page number and 'vol.' stands for volume.

This translation has been accomplished by the grace of Allah Almighty عَزَّوَجَلَّ, by the favour of His Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. If you find any shortcoming in this work, it may be a human error on the part of the *Translation Majlis*, and not the author of the original book. Therefore, if you find any mistake or shortcoming in this book kindly notify us in writing at the following postal or email address with the intention of earning reward (Šawāb).

### Majlis-e-Tarājim (Translation Department)

Alami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,  
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

Phone: ☎ +92-21-34921389, 90, 91

Email: ✉ translation@dawateislami.net

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# BACKBITING

*A Cancer in our Society*

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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# Backbiting

## *A Cancer in our Society*

Satan will try its utmost to keep you from reading this book, but read it at its entirety.  
إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will know as to why Satan was not letting you study.



### Excellence of Ṣalāt-‘Alan-Nabī ﷺ

Shaykh Majduddīn Fīrauzābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي has stated, ‘When you sit in a gathering (Majlis) and recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ, Allah عَزَّوَجَلَّ will designate an angel that will keep you from backbiting. When you depart from that congregation and recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ, the angel will keep others from backbiting against you.’ (Al-Qaul-ul-Badī’, pp. 278)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Community is backbiting at large

Dear Islamic brothers! The Muslim communities at large are committing the severe sin of backbiting. Whether it is the father or the mother, the brother or the sister, the husband or the wife, the mother-in-law or the daughter in-law, the father-in-law or the son-in-law, the teacher or the student, the employer or the employee, the buyer or the seller, the

foreman or the labourer. Similarly, the rich or the poor, the ruler or his subject, the materialist or the spiritual, the old or the young and the ones affiliated with a religious organization or members of a worldly institution. These days, none of our gatherings are devoid from this heinous act of speaking ill against others because of peoples' habit of unremitting gossip.

### **Perils of backbiting at a glance**

Many people, who appear to be devout, are also indulging in this grave sin. They are seen listening to, smiling at and nodding their heads in acceptance of backbiting. Since backbiting is so commonplace, no one turns a deaf ear that the backbiter, and so instead of remaining pious, becomes a sinner and stands in a line for the inferno of Hell. Presented here are twenty perils of backbiting compiled from the Quranic verses, Ḥadīṣ narrations and the aphorisms of our Shuyūkh (pious predecessors). Glance at these and try to absorb as these may instill a fear in your heart:

1. Backbiting severs the faith.
2. It can cause a faithless end.
3. Furthermore, excessive backbiting is also a major cause for one's supplication not being accepted.
4. Backbiting deprives one from the blessings of Ṣalāḥ and Ṣaum.
5. It erases the good deeds.
6. It devours the good deeds.
7. Even if the backbiter repents, he will still be the last one to enter Paradise.
8. Backbiting is absolutely Ḥarām, a major sin that condemns one to the inferno of Hell.
9. It is worse than fornication.
10. The one, who backbites against a Muslim, is tangled with the sin worse than fornication.

11. If backbiting is submerged in the ocean, the whole ocean would smell foul.
12. Backbiters will be made to eat the dead in Hell.
13. Backbiting is like eating the carcass of your dead brother.
14. It engenders torment in the grave.
15. On Layla-tul-Mi'rāj (the night of ascension), the Prophet ﷺ witnessed that the backbiter was eating his own flesh cut from the sides and was peeling his face and chest with his own copper nails.
16. Backbiters will be forced to eat their own flesh.
17. In addition, the backbiter will be resurrected looking like a dog on the Day of Judgment.
18. Backbiter will be monkey of the Hell.
19. Backbiter will be running amuck between the blazing infernos and boiling water seeking death. Even the Hell-dwellers will be sick of him.
20. The backbiter will be the first one to enter Hell.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
 تَوَبُّوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
 صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### An inspiring Madani parable

Ṣadr-ul-Afāḍil, Shaykh Sayyid Muhammad Na'imuddīn Murādābādī رَحِمَهُ اللهُ الْهَادِي states on the 823<sup>rd</sup> page of his (commentary of Quran) *Khazāin-ul-'Irfān* that when the Noble Prophet ﷺ would set out on an expedition he would group one poor person with two rich individuals so that the poor person would serve his rich companions and the rich would in turn feed him. This way all would benefit from each other. Once on a journey, Sayyidunā Salmān رَضِيَ اللَّهُ تَعَالَى عَنْهُ was grouped with two well-off individuals; at one

time during the journey, he was unable to prepare food as he had gone to sleep. His companions, therefore, sent him to get some food from the Beloved and Blessed Prophet ﷺ. The Noble Prophet's chef at that time was Sayyidunā Usāmah رضى الله تعالى عنه who did not have any food left, hence Sayyidunā Salmān رضى الله تعالى عنه had to return empty-handed. When he informed his companions about the situation, they replied, 'Usāmah has been stingy.' When those two people came before the Noble Prophet ﷺ he (revealing the unseen by the Will of Allah عَزَّوَجَلَّ) said, 'I can see the traces of flesh in your teeth.' The two replied, 'We have not eaten any meat!' The Prophet ﷺ told them, 'You have just backbitten and the one, who backbites against a Muslim, eats his flesh.' (*Tafsīr Baghwī, vol. 4, pp. 194*)

Allah عَزَّوَجَلَّ has stated in the Glorious Quran:

وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ<sup>ط</sup>

Do not look out for faults and do not back bite one another. Would any of you like to eat the flesh of his dead brother? You would abominate it!

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 26, Sūrah Al-Ḥujurāt, Verse 12)

### Why is backbiting Ḥarām?

Commenting on backbiting, Shaykh Imām Aḥmad Bin Ḥajar Makkī Shāfi'ī رَحِمَهُ اللهُ الْعَوِيُّ states that the wisdom behind the forbidding of tarnishing one's character or reputation (backbiting), even if it is the truth to protect, to the highest degree, a believer's prestige and reputation. This also signifies the importance of preserving other's rights, reputation and character. Moreover, Allah عَزَّوَجَلَّ intensified a Muslim's prestige whilst likening it to the flesh and blood, whereas the backbiting was compared exaggeratedly with the carcass of his brother. Hence, it is stated in the Quran:

أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ<sup>ط</sup>

Would any of you like to eat the flesh of his dead brother? You would abominate it!

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 26, Sūrah Al-Ḥujurāt, Verse 12)

A reason for likening the backbiting of a Muslim's prestige to eating his flesh is that the victim maunders the same (emotional) pain that he would feel if his flesh were physically cut-off from his body, or maybe more. The wise considers a Muslim's prestige far more valuable than the flesh and blood therefore like any sane person detests eating human flesh, the wise also detests disparaging of a Muslim's reputation even more strongly because it also causes agony for the victim. Also, in order to emphasize on 'eating the brother's flesh', it is not to speak of eating the flesh of brother but it is even unlikely to chew a little. (*Az-Zawājir 'Aniqtirāf-il-Kabāir, vol. 2, pp. 10*)

### Refuting a contention about backbiting

Precluding to the idea that backbiting should only be Ḥarām in the presence of the one being slandered, Shaykh Imām Aḥmad Bin Ḥajar Makkī Shāfi'ī عليه رَحْمَةُ اللهِ الْكَبِيرِ poses a question with an opposing view about backbiting and then goes on to refute it himself. Here it is:

**Opposing question:** It is understandable that it is Ḥarām to expose someone's frailties in his immediate presence because that puts the exposed in agony, but why is it Ḥarām if the person (whose flaws are being revealed) is not present, thus he has no pain because he is not even aware of the conversations regarding him?

**Refutation:** By the use of the word 'dead' (مَيِّتًا) (in Sūrah Al-Ḥujurāt, part 26, verse 12) this objection is automatically answered. Although this is very despicable yet if the dead brother, who is eaten, does not (seemingly) feel the pain. However if the dead would come to know that he is being eaten, then he would certainly go through much agony. Similarly, if the person disparaged is not present, then he would certainly be hurt if he comes to know that someone spoke ill of him behind his back. (*Az-Zawājir 'Aniqtirāf-il-Kabāir, vol. 2, pp. 10*)

### Difference between backbiting and calumny

The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once asked, 'Do you know what backbiting is?' They (the companions) answered, 'Allah عَزَّ وَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ know best.' Then the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, 'Backbiting is that you



talk about your brother in a manner which he would dislike.’ Someone then asked, ‘What if that (fault) is found in him?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘If the statement you are making (about his fault) is found in him, you have in fact committed backbiting against him; whereas if that (fault) is not in him, then you have calumniated him.’ (*Ṣaḥīḥ Muslim*, pp. 1397, *Ḥadīṣ* 2589)

The renowned exegetist of the Quran, Ḥakīm-ul-Ummat, Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللهِ الْكَتَّان has stated, ‘Backbiting is to make disparaging remarks that are true and

Backbiting is a sin and calumny is twice as severe.



calumny is to lay false allegations and make remarks that are untrue. Backbiting is speaking the truth; however, it is Ḥarām. The abuses are often true but remain profane and Ḥarām. This leads us to the following principle that truth

is not always Ḥalāl. The conclusion is that backbiting is a sin and calumny is twice as severe.’ (*Mirāt-ul-Manājīḥ*, vol. 6, pp. 456)

## Defining backbiting

Shaykh Muftī Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has defined backbiting as ‘backbiting is to slander someone’s obscure shortcoming in his absence.’ (*Baḥār-e-Sharī’at*, vol. 16, pp. 175)

## Ibn Jauzī definition of backbiting

Dear Islamic brothers! Sadly, the majority of the population today is not even aware of the definition of backbiting, even though understanding and knowing laws pertaining to backbiting is Farḍ (obligatory) upon all Muslims.

On page 256 of *Ānsūn kā Daryā* [the 300-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], Shaykh ‘Allāmah Abul Farāj ‘Abdur Raḥmān Bin Jauzī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, ‘You mention your brother in such a manner that would upset him, if he hears or comes to know about it, even if it is the truth. That is to say that you talk bad about or find faults in his personality, intellect, clothes, deeds, the statements that he makes, his lack of practice of the religion, house, means of transportation, children, slaves, and everything that is associated with him. Even saying that his sleeve or shirt is too long is considered an act of backbiting.’ (*Baḥr-ud-Dumū*, pp. 187)

## What is backbiting?

Shaykh Imām Aḥmad Bin Ḥajar Makkī Shāfi’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘The revered scholars رَحْمَةُ اللَّهِ السَّلَام concur that backbiting is to mention any shortcoming that the person possesses. Whether the fault is in his non-practice of religion, worldly affairs, personality, character, wealth, progeny, spouse, servant, slave, turban, demeanour and mannerism, attire, smile, lack of common sense, rudeness, politeness and anything related to him. Examples of backbiting about the other’s physique are: He is blind, crippled, bald, midget, lanky, and black or yellow, etc. Whereas statements such as; he is corrupt, thief, embezzler, tyrant, lazy in offering Ṣalāh, disobedient of his parents would fall under examples of backbiting about the other’s irreligiousness.’

The Imām عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has further stated, ‘It is said that backbiting is as sweet as dates and as caustic and exhilarating as alcohol.’ May Allah عَزَّوَجَلَّ protect us from this evil. May He عَزَّوَجَلَّ fulfil the rights (with His mercy and compassion) of those that we may have violated as He عَزَّوَجَلَّ is the only One Who knows the exact number of our violations.’

(Az-Zawājir ‘Aniqtirāf-il-Kabāir, vol. 2, pp. 19)

*Gunah-e-gadā kā ḥisāb kyā woh agarchay lākh say ḥayn siwā  
Magar ay ‘Afū, Tayray ‘afw kā to ḥisāb ḥay na shumār ḥay*

*What to say of the accounts of this servant, sins of whom are countless  
However, O Forgiver, Your Forgiveness has no limits and is endless*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

## Was I an infamous gangster?

Dear Islamic brothers! Sincerely repent from the grave habitual sin of backbiting and make an ardent effort to safeguard your tongue (from sins). In order to attain perseverance in repentance, embrace Dawat-e-Islami’s fabulous Madanī environment and travel in the Madanī Qāfilāh to learn the Sunnah. To seek inspiration and motivation, read the following account that shows the marvels of Dawat-e-Islami:

A Muballigh states that while travelling with a Madanī Qāfilāh in Jumādil-Aulā, 1428 A.H. (June 2008) he reached Okara, Punjab. There, he met a bearded old man crowned with a green ‘Imāmāh (turban). The old Islamic brother iterated how his amazing transformation took place, ‘Before embracing the Madanī environment of Dawat-e-Islami, I was an infamous gangster in my locality. My addiction to alcohol was so severe that bottles of booze could always be found in my car. I would always carry a weapon for my safety with the armed bodyguards that would accompany me. Because of my evil actions, people resented me so much that they preferred not to even pass by me.

What caused me to tread on these Madanī tracks is that the Muballighīn (preachers), who were actively calling people towards righteousness in our area, would try to call on me too, but I was drowned in an abyss of heedlessness. Therefore, instead of answering to their call, I would hold their hand and say, ‘Come sit and have a drink with me.’ Sometimes I would rebuke them, at other times I would reprimand them harshly; despite that adverse reaction, they would still find opportunities to come and try to inspire me.

A long period passed by like this where they tenaciously persisted with their invitations and I kept consistently putting them off. Then, as usual, when the brothers came to me, I thought to myself that these poor fellows had been striving for a long time, why not I lent an attentive ear and listened to what those brothers had to say. Following my heart, I listened to them carefully. (Through) Allah’s sheer Magnificence, their message pierced my heart. I uttered Labbaik (i.e. I am ready), and went along with the brothers to the Masjid. As far as I could recall, that was the first time I had entered the Masjid after attaining maturity.

The company of the devotees of the Prophet and the Sunnah-inspiring Ijtimā’ transformed the dimensions of my heart. Then I began to regularly seek the company of these Islamic brothers and also became a Murīd (disciple) into the Spiritual Sufi order of Ghauš-e-A’zam (Shaykh ‘Abdul Qādir Jilānī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ). After I became a Murīd, gradually, my demeanour began to change. I sincerely repented from all my sins, gave up alcohol, began to offer Ṣalāh punctually. I also grew a beard according to the Sunnah, and crowned a green ‘Imāmāh (turban) on my head. People were astonished on that transformation and could not believe how such an evil person could become an upright individual.

Once, it was almost comical when two journalists were astonished to see me as they crossed my path. They confirmed with me as to whether I was the same gangster and wanted to publish my story in their newspaper, but I refused. By the grace of Allah ﷺ, it was the blessings of the righteous Madanī environment of Dawat-e-Islami that a person as corrupt and decadent as me fostered a change within himself. I began to tread on the path of Ṣalāḥ and Sunnaḥ and became a respectable person of the community.

*Allah karam aysā karay tujh pay jahān mayn*

*Ay Dawat-e-Islami tayrī dhūm machī ho*

*O Dawat-e-Islami, may Allah bless you so;  
That, around the world, you prosper and glow!*

آمِينَ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Inspirational efforts led him onto the path of Paradise

Dear Islamic brothers! Did you observe the benefits of sincerity and perseverance in striving to enjoin good? Due to someone's inspirational efforts, one who was trailing on the path of devastation of the Hereafter, changed course and set out on the path to Paradise. All Islamic brothers should call everybody towards righteousness without distinction and hesitation. You never know that a few words you utter may change someone's life and which inturn might engender perpetual reward for you. Enjoining towards good retains many virtues.

### Attaining the Ṣawāb of worshipping one year for every word

Once, the Prophet Sayyidunā Mūsā Kalīmullāh ﷺ asked Allah ﷻ, 'Allah ﷻ! What is the reward for the one who enjoins his brother towards good and forbids evil?' Allah ﷻ replied, 'For his every word, I grant him the reward worth a year's worship and I get Ḥayā in sanctioning him to the torments of Hell.' (*Mukāshafa-tul-Qulūb*, pp. 48)

*Mujhāy tum aysī do himmat Āqā  
 Dūn sab ko naykī kī da'wat Āqā  
 Banā do mujh ko bhī nayk khaṣlat  
 Nabī-e-Raḥmat Shaḥī'-e-Ummat*

*Give me such strength my Master, that I invite all towards righteousness,  
 Make my manners refined, please, the Intercessor, the Prophet of Mercifulness*


صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
 تَوَبُّوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
 صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Our homes are like war zones

Dear Islamic brothers! By Allah ﷺ, the consequences of backbiting are extremely perilous. Our homes are like war zones and families and communities are falling apart because of this evil. Even many propagators of the religion have built walls of resentment around each other. Alas! How will our feeble flesh bear the severe and terrifying punishment as retribution for backbiting?

### Hanging by the chest

Listen carefully! The Holy Prophet ﷺ has warned us, 'On Layla-tul-Mi'rāj (the Night of Ascension), I came across such men and women who were hanging by their chests. I asked, 'Jibrīl! Who are these people?' He replied, 'These are the ones who slander people (with false allegations) in their presence and speak ill against them behind their backs. Regarding these people, Allah ﷺ states in the Quran:

Woe to every slanderer, backbiter.  وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

*[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah Al-Ĥumazaḥ, Verse 1)*

*(Shu'ab-ul-Īmān, vol. 5, pp. 309, Ḥadīṣ 6750)*

## Nails of copper

The Noble Prophet ﷺ has cautioned, ‘On Layla-tul-Mi’rāj (the Night of Ascension), I came across such a nation that were scratching their faces and chests with nails made of copper. I asked, ‘Jibrīl! Who are these people?’ He replied, ‘They used to eat the flesh of humans (backbite) and would tarnish their reputation.’ (*Sunan Abī Dāwūd*, vol. 4, pp. 353, Ḥadīṣ 4878)

## Indulgence of women in backbiting

The renowned exegetist of the Quran, Shaykh Muftī Aḥmad Yār Khān رَحِمَهُ اللهُ الْخَيْرَان has expounded on this subject, ‘They were inflicted with the torment of itching. They would scratch and wound their own faces and chest with their sharp and pointy nails that were made of copper. May Allah عَزَّوَجَلَّ grant us refuge from such punishment as it is indeed severe. What the Prophet ﷺ observed with his own eyes will take place after the Day of Judgment.’ He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has further added, ‘Those people used to backbite against and disparaged the reputation of Muslims. Women indulge in these more often therefore they should derive a lesson from this.’ (*Mirāt-ul-Manājīh*, vol. 6, pp. 619)

## Being fed their own flesh

Dear Islamic brothers! I urge you to reflect about this in solitude. If we cannot even bear a minor itch or a minor cut, then how will we endure the punishment of picking and peeling the chest and the face – as retribution to our indulgence in backbiting and failure to repent from this grave sin? Listen carefully to the following narration about another arduous retribution for backbiting. Sayyidunā Abū Sa’īd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet ﷺ stated, ‘The night in which I was made to traverse the Heavens, I came across a nation that was being fed flesh severed from their own sides. They were told, ‘Eat, as you used to eat the flesh of your brothers.’ I asked, ‘Jibrīl! Who are they?’ He replied, ‘Master! They used to backbite against people.’ (*Dalāil-un-Nubūwwah*, vol. 2, pp. 393) (*Tanbīh-ul-Ghāfilīn*, pp. 86)

## Brother’s carcass will be fed

The Merciful and Compassionate Prophet ﷺ has stated, ‘Whoever eats the flesh of his dead brother (i.e. backbites) in this world, (that brother) will be brought close to him on the Day of Recompense and he (the backbiter) will be ordered, ‘Eat his

carcass, (just as) you used to eat him alive.’ He will then eat his dead brother’s flesh and moan and cry (because of pain) expressing disgust from his facial expressions.’

(*Al-Mu’jam-ul-Awsat*, vol. 1, pp. 450, *Ḥadīṣ* 1656)

## The tongue will not burn

Dear Islamic brothers! Break away from backbiting and other sinful conversations and indulge in the remembrance of Allah ﷻ and the recitation of Na’at of His Beloved Prophet ﷺ. Reap numerous rewards by immersing in the recitation of the Quran, sending salutations upon the Holy Prophet ﷺ.

(Tafsīr) ‘*Rūḥ-ul-Bayān*’ cites a Ḥadīṣ Qudsī: Whoever recites once بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and Sūrah Al-Fātiḥah by joining them together (like this بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ till the end of the Sūrah) then you be the witness that I have forgiven him, accepted all his good deeds and pardoned his sins and I will not burn his tongue, I will free him from the torment of the grave, the torment of the fire, the torment of the Day of Judgment and from the acute apprehension.’ (*Rūḥ-ul-Bayān*, pp. 9, vol. 1) Note the proper manner of joining [join the last alphabet Mīm (with Kasrah) of بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ with Lām (with Jāzm) in الْحَمْدُ لِلَّهِ] as in ... حَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ... and then completing the entire Surah Al-Fātiḥah.

*Rihāī mujh ko milay kāsh! Nafs-o-Shaytān say gunāh*

*Tayray Ḥabīb kā daytā hūn wāṣīṭah Yā Rab*

*Bay ‘adad aur jurm bhī ḥayn lā-ta’dād*

*Kar ‘afw, seh na sakūn gā koī sazā Yā Rab*

*Would that I be free of Satan and sins*

*I supplicate by means of Your Ḥabīb Yā Rab*

*Sins are too many to be counted*

*Forgive! I won’t be able to bear the torment Yā Rab*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Deprived of the virtues of Ṣalāh

Dear Islamic brothers! One of the problems of backbiting is that it bodes the deprivation of the blessings of Ṣalāh and fasts. This one time when two people completed their Zuhr or ‘Aṣr Ṣalāh, the Knower of the Unseen (Ghayb), the Noble Prophet ﷺ told them, ‘Both of you do Wuḍū, repeat your Ṣalāh, complete your fast and make-up (Qaḍā) of today’s fast by tomorrow.’ They asked, ‘Yā Rasūlallāh ﷺ! Why have you ordered us to do this?’ He ﷺ replied, ‘You have backbitten so-and-so person.’ (Shu’ab-ul-Īmān, vol. 5, pp. 303, Ḥadīṣ 6729)

## Two sayings of the Prophet ﷺ

Dear Islamic brothers! Backbiting is detrimental to worship. Here are two sayings of the Prophet ﷺ that elucidate this point:

1. ‘Fast is armour until it is broken.’ Upon which he was asked, ‘What breaks it?’ He replied, ‘Lies and backbiting.’ (Al-Mu’jam-ul-Awsaṭ, vol. 3, pp. 264, Ḥadīṣ 4536)
2. ‘Fasting is not just abstaining from food and drink. Fasting is to (also) abstain from profane and irrelevant conversation.’ (Al-Mustadrak, vol. 2, pp. 67, Ḥadīṣ 1611)

## Does backbiting invalidate the fast?

Backbiting causes the deprivation of blessings from the fast and worship. The Guiding Light of Spirituality, the Scribe of Islamic Jurisprudence, Muftī Amjad ‘Alī A’zamī رحمه الله تعالى explains on page 984 of *Baḥār-e-Sharī’at*, Volume 1 [the publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami]: ‘The fast is not invalidated by nocturnal emission or backbiting. (Durr-e-Mukhtār, vol. 3, pp. 421, 428) Even though backbiting is a major sin as the Quran likened backbiting to devouring the flesh of your dead brother and the Prophet ﷺ classified it as a sin ‘worse than fornication.’ (Al-Mu’jam-ul-Awsaṭ, vol. 5, pp. 63, Ḥadīṣ 6590) However, the blessings are taken away from the fast. (Baḥār-e-Sharī’at, vol. 1, pp. 984)

On page 996, the Shaykh رحمه الله تعالى has further added, ‘Sinful acts such as lies, tale-bearing, backbiting, abusing, vulgarism, and hurting others are generally Ḥarām, moreover, whilst observing fast these acts are even worse and bring a sense of repugnance to the fast.’ (Baḥār-e-Sharī’at, vol. 1, pp. 996)



## Running amuck between scorching water and fire

The Noble Prophet, the Sultan of the Worlds ﷺ has warned us, ‘Four types of dwellers in Hell will be running amuck between Ḥamīm and Jahīm (i.e. the scorching water and fire) seeking Wayl and Šubūr (i.e. destruction). One of them will be eating his own flesh. The Hell-dwellers will say, ‘What is wrong with this wretched soul, he is intensifying our suffering.’ They will be told, ‘This wretched person used to eat others’ flesh (backbite) and was a tale-bearer.’ (*Żamm-ul-Ghībah li-Ibn-e-Abid Dunyā*, pp. 89, Raqm 49)

## Quintessential fear

Dear Islamic brothers! Alas, the arduous torment of Hell! It is imperative that we distance ourselves from backbiting and sins or else we will face extreme hardship. We should have remorse and fear because of our sins. Here is a parable that explains tremendous fear that our righteous predecessors possessed: Once a caravan of ‘Ābidīn (righteous worshippers) set out on a journey. Sayyidunā ‘Aṭā ᷺ was also a part of the group. Their diligence in worship had caused sunken eyes, swollen feet and weakness. So weak, that it looked as if they had just come out of their graves. One of them fainted during the journey. Despite the fact that it was very cold, he started sweating out of fear. When he regained consciousness, people asked him about the cause of his perspiration, to which he replied, ‘When I crossed this area, the sin that I had once committed here came to my mind and an intense fear of the accountability on the Day of Judgment prickled my heart and I lost consciousness.’ (*Ihyā-ul-‘Ulūm*, vol. 4, pp. 229)

*Kisī kī khāmiyān daikhāyn na mayrī ānkāyn aur*

*Karay zabān na ‘aybaun kā taḡkirāḥ Yā Rab*

*Tulayn na ḥashr mayn ‘Aṭṭār kay ‘amal Maulā*

*Bilā-ḥisāb ḥī Tū is ko bakhshnā Yā Rab*

*Allah, may I never see others’ deficiency*

*Nor may I ever talk about their frailty*

*Allah, on the scales don’t weigh ‘Aṭṭār’s deeds*

*May he be forgiven without any accountability*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## You devoured your brother's flesh

The companion Sayyidunā ‘Abdullāh Bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, ‘We were in the noble court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when a person stood up and left. After his departure, a person started backbiting against him, upon which the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Pick your teeth.’ The person asked, ‘Why should I pick my teeth as I have not eaten any meat?’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Indeed you have eaten your brother’s flesh (you slandered him).’ (*Al-Mu’jam-ul-Kabīr*, vol. 10, pp. 102, *Hadīṣ 10092*)

## 16 Examples of backbiting when one departs from a gathering

When some people leave from a gathering, others often slip into backbiting against them. They should learn a lesson from the aforementioned narration. Here are some expressions of backbiting listed to serve as examples:

1. Good riddance, he is gone!
2. We were bored in his company.
3. He argues just for the heck of it.
4. It is his way or the highway.
5. He does not listen to anyone.
6. He thinks he knows it all.
7. Take his talk with a grain of salt.
8. He is always looking for a reason to burst into laughter.
9. He is so full of himself.
10. He is stubborn.
11. Brother! May Allah save us from such individuals.
12. He is a bit of a bigmouth.
13. He is BBC.
14. He blurts out everything.

15. Whatever you said in front of him; now watch how it spreads and everyone finds out.
16. Yes brother! Next time he comes, change the topic, because man he is a loudmouth, etc.

*Tū ghībat kī ‘ādat chūṛā Yā Ilāhī  
 Burī bayīḥakon say bachā Yā Ilāhī  
 Ĥo bayzār dil toḥmaton chugliyon say  
 Mujḥay nayk bandaḥ banā Yā Ilāhī!*

*From the habit of backbiting, my Allah, May I abstain  
 From the wicked gatherings, may I restrain  
 From tale-bearing and accusations, my heart is in disdain  
 Righteousness and piety, my Allah! May I attain*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
 تَوَبُّوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
 صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Spewed meat

Someone asked Sayyidatunā Umm-e-Salamah رَضِيَ اللَّهُ تَعَالَى عَنْهَا a question regarding backbiting to which she replied, ‘One Friday, when I woke up in the morning the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went to offer Ṣalāt-ul-Fajr. One of my neighbours, an Anṣārī woman from Madīnah, came to the house and began to speak-ill (backbite) against some men and women. I also partook in it and began to laugh. Upon the return of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, we became silent. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ covered his nose with a corner of his shawl as he stood in the doorway and ordered, ‘Both of you go and rinse your mouth with water.’ I threw up a lot of (pieces of) flesh. Similarly, the other woman also spewed out flesh. I asked the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as to why I threw up pieces of flesh. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘This flesh is of the person whom you have backbitten.’ (Ad-Dur-rul-Manṣūr, vol. 7, pp. 572)

### 23 Expressions of backbiting used amongst women

Islamic sisters should also carefully read to this narration over and over again and give it due consideration. Sadly! When the Islamic sisters sit together, they often indulge in backbiting against other sisters who are not present. Here are 23 examples of such expressions that are commonly used:

1. She is divorced.
2. She has a long tongue.
3. She does not let her husband stay in peace.
4. She is disrespectful of her husband.
5. Well, she is then beaten.
6. She has no decency.
7. It seems that she will only rest after she gets a divorce.
8. She breathes down her daughter-in-law's neck.
9. She treats her daughter-in-law like a maid.
10. She even beats her daughter-in-law.
11. She purposely starves her daughter-in-law.
12. Though her daughter-in-law is sick, she does not let her rest.
13. She quarrels with her neighbours.
14. She is irritable.
15. She is snobbish because of her husband's wealth.
16. She yells at her children.
17. She is so stingy.
18. She acts poor, but has lots of (wealth and) gold.
19. The girl is good mannered but because of her mother her engagement was broken.
20. She is getting older but no one is ready to take her hand in marriage.
21. Her daughter is a teen now, but she does not make her stay home.

22. She got her two daughters married, but did not invite her neighbours, even verbally.
23. She has left her in-laws (after quarrelling with them) and gone back to her parents' house.

### Vision of the Prophet ﷺ

Islamic sisters! Sincerely repent from backbiting and protect your tongue from such insinuations. Embrace the Madanī environment of Dawat-e-Islami to achieve steady persistence in your course of actions against backbiting. Continue to endeavour in the Madanī activities sanctioned by Dawat-e-Islami and travel in the auspicious Madanī Qāfilāh to learn the Sunnah. If anyone were to ask me as to what benefit does Madanī Qāfilāh bring to the fore; I would ask them what benefit does it not bring? Here is an account that shows the felicities that the Madanī Qāfilāh brings. Read it as it is outpouring with the love of the Holy Prophet ﷺ and put your seal of approval by saying *شَهِدَ اللَّهُ عَزَّوَجَلَّ* at the end of the couplet after the parable.

An Islamic sister from Hyderabad (Bāb-ul-Islam, Sindh) has reported that, 'A sisters' Madanī Qāfilāh came to my city. I was fortunate to attend the Sunnah-inspiring Ijtimā' on the second day after the area visit to call people towards righteousness. After the discourse in Ijtimā' while Ṣalāt-ʿAlan-Nabī was being recited, I saw with my very own eyes that the source of Peace for our Hearts, the Holy Prophet ﷺ, wearing a garland of flowers, arrived to the congregation. My tears began to flow involuntarily as I was overwhelmed by the glorious sight of my Beloved Prophet ﷺ. Then, the faith-invigorating sight of the Beloved and Blessed Prophet ﷺ vanished and afterwards the Ijtimā' came to its conclusion.'

*Mil gaye woh to phir kamī kyā hay*

*Dauno 'ālam ko pā liyā ham nay*

*Do we really need anything else?*

*When we got him, both the worlds we possess*

### You just had some meat

The Holy Prophet ﷺ was once in his abode when some meat was brought before him as a gift. Sayyidunā Zayd Bin Ṣābit رضي الله تعالى عنه was teaching Ḥadīṣ narrations

to the Aṣḥāb-e-Ṣuffāḥ next to the Masjid-un-Nabawī. They asked Sayyidunā Zayd Bin Ṣābit رضي الله تعالى عنه if he would ask the Beloved Prophet صلى الله تعالى عليه وآله وسلم for some meat on their behalf as they had not eaten any meat in days. When he left, they started talking amongst themselves that Sayyidunā Zayd Bin Ṣābit رضي الله تعالى عنه would meet the Holy Prophet صلى الله تعالى عليه وآله وسلم in the same manner as they would, then why (what authority did he have) would he narrate Ḥadīṣ to them.

When Sayyidunā Zayd Bin Ṣābit رضي الله تعالى عنه came into the blessed court of the Holy Prophet صلى الله تعالى عليه وآله وسلم and iterated the desire of the Aṣḥāb-e-Ṣuffāḥ, the Knower of the Unseen, the Prophet صلى الله تعالى عليه وآله وسلم told him, ‘Go and tell them that they have just eaten some meat.’ When Sayyidunā Zayd Bin Ṣābit رضي الله تعالى عنه relayed the message of the Prophet صلى الله تعالى عليه وآله وسلم to them, they swore that they had not eaten meat for several days. Sayyidunā Zayd Bin Ṣābit رضي الله تعالى عنه went back to the holy court and requested again for some meat. The Holy Prophet صلى الله تعالى عليه وآله وسلم said the same thing, ‘They just ate some meat.’ Sayyidunā Zayd Bin Ṣābit رضي الله تعالى عنه came back and relayed the same message. That time all the Aṣḥāb-e-Ṣuffāḥ went to ask the Holy Prophet صلى الله تعالى عليه وآله وسلم themselves. The Noble Prophet صلى الله تعالى عليه وآله وسلم said, ‘You just ate your brother’s flesh and the traces of the meat are still in your teeth. Spit and have a look at the redness of the flesh.’ Thereupon, they did exactly and blood was all over (in their saliva). They all repented, recanted their words, and asked Sayyidunā Zayd Bin Ṣābit رضي الله تعالى عنه to forgive them. (*Tanbīḥ-ul-Ghāfilīn*, pp. 86)

## Dwellers of Hell eating the dead carcass

Sayyidunā ‘Abdullāḥ Bin ‘Abbās رضي الله تعالى عنهما has reported that the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم saw dwellers of Hell on Layla-tul-Mi’rāj (the Night of Ascension) who were eating a dead carcass (of a person). The Holy Prophet صلى الله تعالى عليه وآله وسلم asked, ‘Jibril! Who are these people?’ Angel Jibril عليه السلام replied, ‘They are those who would eat peoples’ flesh.’ The Prophet صلى الله تعالى عليه وآله وسلم also saw a person who was extremely red in colour and had blue eyes. He صلى الله تعالى عليه وآله وسلم asked Jibril عليه السلام as to who he was. Jibril عليه السلام replied, ‘He is the one who severed the legs of the she-camel of Prophet Sayyidunā Ṣāliḥ عليه الصلوة والسلام.’ (*Musnad Imām Aḥmad*, vol. 1, pp. 553, Ḥadīṣ 2324)

## Eating a dead animal is not easy

Dear Islamic brothers! Backbiting seems very easy but keep this in mind that eating a dead carcass in Hell will not be easy by any means. One cannot consume goat's fresh raw meat. Sometimes we do not feel like eating meat if it is not well done, or if it does not have enough salt or proper spices or if it is cold. Just imagine! How can one eat, not Żabīḥa meat but that of the dead and not of a Ḥalāl animal but of a dead human being. Further, the person with red skin and blue eyes mentioned in the Ḥadīṣ was none other than the infamous wicked Qadār Bin Sālif from the nation of Šamūd. He severed the legs of the Sayyidunā Šālih's she-camel.

*Mujḥay ghībaton say bachā Yā Ilāhī*

*Gunāḥaun kī 'ādat cḥuṛā Yā Ilāhī*

*Pa-ay Murshidī day mu'āfi Khudāyā*

*Na dozakh mayn mujḥ ko jalā Yā Ilāhī*

*Allah, from backbiting, may I am saved*

*Allah, habit of sins, may it be erased*

*Forgive me, for my Murshid's sake*

*From fire of Hell, may I be spared*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

## The pigs and monkeys of Hell

Just glance at the devastating punishment of backbiting. The famous saint Sayyidunā Ḥātim Aṣam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ has stated, 'It has been relayed to us that in Hell the backbiter's face will be metamorphosed into the face of a monkey, liar's face will be metamorphosed into the face of a dog and an envier's face will be metamorphosed into the face of a pig.'

*(Tanbīḥ-ul-Mughtarīn, pp. 194)*

## Four advices

From page 163 of *Minhāj-ul-‘Ābidīn* [the 344-page publication of Maktaba-tul-Madīnāh, the publishing department of Dawat-e-Islami], following sayings of Sayyidunā Ibrāhīm Bin Adhām عليه رَحْمَةُ اللَّهِ الْكَرِيم are extracted: ‘I stayed in the company of many saints رَحْمَةُ اللَّهِ تَعَالَى in the Lebanon mountains. All of the saints advised me to disperse the following four pieces of advice wherever I go:

1. Whoever eats to the fullest of his appetite will not relish the taste of worship.
2. Whoever sleeps excessively will not have blessings in his lifespan.
3. Whoever seeks only to please the people will be in despair from Allah’s pleasure.
4. Whoever excessively backbites and indulges in lots of irrelevant conversations will not die on Islam.’ (*Minhāj-ul-‘Ābidīn (Arabic)*, pp. 98)

## Backbiting is detrimental to the faith

The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Backbiting and tale-bearing sever the faith as the shepherd cuts the tree.’ (*Attarghīb Wattarhīb*, vol. 3, pp. 332, *Hādīṣ* 28)

## The torment for a faithless end

Dear Islamic brothers! From the above *Hādīṣ*, we came to learn that there is a chance that one may lose his faith, because of indulgence in backbiting. Alas, the one who loses his faith is doomed. Whoever dies on Kufr, when he reaches his grave then he will not be able to correctly answer the questions posed by Munkar and Nakīr. Then the series of terrifying torments will start in the grave.

Guiding Light of Spirituality, the Scribe of Islamic Jurisprudence, Muftī Amjad ‘Alī A’zamī عليه رَحْمَةُ اللَّهِ الْقَوِي writes on page 110 of *Bahār-e-Sharī’at*, Volume 1 [the 1250-page publication of Maktaba-tul-Madīnāh, the publishing department of Dawat-e-Islami]: ‘At that moment, a herald in the skies will call out that he is a liar. Place a bed of fire for him, clothe him with attire made of fire and open a door towards Hell. The heat and flames of Hell will reach him and two blind and deaf angels will be ordered to punish him. They will have iron goads. If they were to strike a mountain with their iron goads, it would turn to dust. The angels will continuously strike him with their goads. Snakes and scorpions



will also torment the person. Hence, his actions will metamorphose into a dog, a bear or any other form and will punish him (as well).’ (*Bahār-e-Sharī’at*, vol. 1, pp. 110-111)

## Damned to Hell forever

Kāfir (infidels) will also be subjected to several torments on the Day of Judgment and eventually, they will be dragged by their heads and thrown into Hell, where they will reside forever. After describing the heart wrenching punishments, Guiding Light of Spirituality, the Scribe of Islamic Jurisprudence, Muftī Amjad ‘Alī A’zamī عليه رحمة الله تعالى, further goes on to say, ‘Then, the Kāfir will be placed in a chest of fire, which will be as long as his height. A fire will then be ignited inside the chest which will be locked with a

Every Kāfir will think that he is the only one in the fire now and this will be the torment on top of all other punishments.



lock of fire. Then, the chest will be put into another chest of fire in which fire will also be lit between the chests. That chest will also be locked. Likewise, the chest will be placed into a third; a fire will be lit and then locked with a lock of fire. At this point, every Kāfir will think that he is the only one in the

fire now and this will be the torment on top of all other punishments. This torment will continue forever for him.

When all those destined for Paradise will enter Paradise and only those will remain in Hell that are to dwell in it forever; death will be brought looking like a sheep and placed in between Paradise and Hell. A herald will call the dwellers of Paradise, who will peep fearing that they may be banished from Paradise. Then, the herald will call the Hell dwellers who will peep excitedly thinking that they are being freed from their torment. The herald will then ask them all if they recognize this. They will answer, ‘Yes, this is death.’ Death will then be slaughtered and it will be called out, ‘People of Paradise! Eternity! There is no death anymore. People of Hell! Eternity! There is no death now.’ At that time, it will be joy for the Heaven-dwellers; whereas sorrow will be for the Hell-dwellers.

نَسْأَلُ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدِّينِ وَالْدُّنْيَا وَالْآخِرَةِ

We ask Allah (عَزَّوَجَلَّ) for forgiveness and we seek the wellbeing of our religion, our worldly matters and of our Hereafter.

(*Bahār-e-Sharī’at*, vol. 1, pp. 170-171)

*‘Aṭṭār hay Imān kī ḥifāẓat kā suwālī  
Khālī nahīn jāye gā yeh darbār-e-Nabī say*

*Preservation of faith, ‘Aṭṭār seeks  
Empty-handed from Prophet’s court, he will not leave*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
تُوبُوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Can you hate he who forgoes Nafl?

It has been reported on the authority of Sayyidunā ‘Āmir Bin Wāṣilāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ, ‘During the physical life of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ a person passed by a community and greeted them with Salām. The people responded to his Salām but when he left, one person from them said, ‘I hate him for Allah عَزَّ وَجَلَّ the Exalted. When he, who had left, came to know about the opinion of the other person he approached the court of the Glorious Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and narrated the whole incident and then requested the Beloved of Allah عَزَّ وَجَلَّ to summon the other person and ask him why he hates me.

The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ called for the person. When he came, the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him about his statement. He affirmed that he did say such a thing. The Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him, ‘Why do you hate him?’ He replied, ‘I am his neighbour. I want the best for him. By Allah عَزَّ وَجَلَّ, I have not seen him offer any Nafl Ṣalāh besides the Farḍ that he offers and Farḍ is offered by the righteous and the wicked.’ The person who had brought the complaint said, ‘Yā Rasūlallāh! Ask him if he has seen me delay the fulfilment of any of my Farḍ Ṣalāh, or if he has observed that I have been deficient in the performance of Wuḍū or Rukū’ or Sujūd.’ When the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him, he said that he had not seen any deficiency in that regard but he added, ‘By Allah! I have not seen him observe fast other than the fasts of Ramadan; both the righteous and the wicked observe fast in this blessed month.’ To this the person replied, ‘Yā Rasūlallāh! Ask him if I have missed a fast in Ramadan or had any shortcoming in the fulfilment of its rights.’ He replied, ‘No, however I have not seen

him give anything to the poor besides paying Zakāḥ (poor-due) nor spending in the path of Allah عَزَّوَجَلَّ. All righteous and wicked people pay Zakāḥ.’ The complainant asked the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to ask him if he had ever seen any of his shortcomings in paying Zakāḥ or if he had ever delayed its payment. He replied in the same negative expression. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the person who hated the other, ‘Stand up; he (the complainant) might be better than you.’ (*Musnad Imām Aḥmad, vol. 9, pp. 210, Ḥadīṣ 23864*)

## 9 Examples of backbiting in Nafl and Mustahab acts

Dear Islamic brothers! Making statements about others regarding their inability or lack of completion of Farāiḍ and Wājibāt (the necessities of religion), without a valid cause, also falls under backbiting. The same ruling applies to Nawāfil and Mustahabbāt, because this would also cause distress to the Muslim. Here are nine examples of such statements:

1. He does not offer Taḥajjud.
2. In his entire life, he has never observed fast on the day of ‘Āshūrā.
3. He does not offer Ṣalāt-ul-Ishrāq and Ṣalāt-uḍ-Ḍuḥā.
4. How will he even offer the Nawāfil of Awwabīn! Go ask him when those Nawāfil are supposed to be offered?
5. He calls the food that is served to the people with the intention of presenting the Ṣawāb to the pious predecessor, a blessing and is always there to eat it; however, he never donates money for it.
6. My boss is a little uptight. He never gives me some time off to travel with the Madanī Qāfilah.
7. I even asked him to offer Ṣalāt-ut-Taubaḥ as others were offering it, but he still did not.
8. In the congregation to read Quran, he comes at the very end. He might not know how to read the Quran.
9. He comes late to the Na’at recital gatherings, but in time for the meal.

### Expressions that profess backbiting

On page 313 of *‘Uyūn-ul-Hikāyāt*, Volume 2 [the 413-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], a saying of Sayyidunā Ḥārīṣ Muḥāsibī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي is cited, ‘Refrain from backbiting. It is such an evil that a person seeks it amicably and willingly. What do you think of an action that entices you to be disloyal to the one who has favoured you and causes good deeds, earned by you, to be given to those who you slandered until they are pleased because dirham and dinar will not come to your aid? Your religion will be taken away from you, equal to the measure of the harm that you caused to a Muslim’s reputation. Therefore, refrain from backbiting, make yourself aware of it and recognize its different forms and how it entraps you.’ He further added, ‘Take this to heart! Indeed some ignorant and naive individuals indulge in backbiting by manifesting their anger on the sins committed by others. They make false assumptions and are jealous of them. May Allah عَزَّوَجَلَّ grant us refuge. Satan further misleads these people into thinking that by manifesting their anger; they are actually protecting the faith. They make claims of showing anger by speaking ill and making derogatory remarks against another person, not for personal reasons, but for protecting the religion. The evil of such thought and action is not hidden from the wise.

Even some learned people have been observed to make statements like, ‘We are only doing this for their rectification. We are their well-wishers and only want the best for them.’ The fact of the matter is that if these people wanted the best for the others they would not have indulged in such an evil action (of backbiting). The thought of giving an advice would not cause them to indulge in backbiting (i.e. they would have taken the route permissible by Islamic law which is to directly advise the one who has made a mistake and not to make a public display of others’ faults). Lay this to heart! At times, even the religious and righteous individuals commit backbiting by manifesting expressions that profess astonishment. As for the teachers, leaders and officers, they at times indulge in backbiting by showing compassion for their subordinates and students; with phrases like, ‘O man! I feel so sorry for that person that he commits such-and-such evil. I wish he wasn’t into those things (i.e. drug addiction).’ In reality, these people are not feeling sorry for others, but are actually exposing their faults and shortcomings in the guise of compassion and well-wishing and thus indulging in backbiting. Instead of manifesting such (slandorous) expressions, if they really want the best for the other person, they could directly approach them and make an effort to rectify their behaviour.

Some people have been observed making this point that they are only exposing the faults to another person so that the listener supplicates for him. They think that they are doing a favour but instead they are actually backbiting. May Allah ﷺ protect us from the deceit of Satan and protect us from speaking-ill against other Muslims.’ (*‘Uyūn-ul-Hikāyāt*, vol. 2, pp. 38)

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Afsos marz baṛh̄tā h̄ī jātā ḥay gunāḥaun kā*  
*Ĥo nazar-e-shifā ‘arz ay Sarkār-e-Madīnah ḥay*

*Sadly, the disease of sins has grown, O Prophet please!*  
*Cast a sight of relief upon this helpless*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
تُوبُوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Backbiting against a child

According to the Islamic law, one is not allowed to backbite against children just as it is impermissible to lie to them. One should not backbite against a child, even if the child is only a day old. Parents should be meticulous about this, neither should they speak ill behind their child’s back nor speak bad in front of them. They should avoid phrases like, ‘you are arrogant, mischievous’ etc.

## When is it allowed to backbite against a child?

Shaykh ‘Allāmah ‘Abdul Ḥayī Lakḥnawī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي writes in his book titled ‘*Ghibat Kyā Ḥay*’, ‘Shaykh Sayyidunā Ibn-e-‘Ābidīn Shāmī قُدِّسَ سِرُّهُ السَّامِي cites a saying of Imām Ibn-e-Ḥajar عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْبَر, ‘It is Ḥarām to backbite against a minor child and an insane person, just as it is Ḥarām to backbite against an adult.’ (*Rad-dul-Muḥtār*, vol. 6, pp. 676) Shaykh ‘Abdul Ḥayī Lakḥnawī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي further elaborates:

1. Backbiting of a juvenile child, who has attained some level of maturity that he is pleased when praised and displeased when spoken ill off, is not allowed. The same rule applies for someone who is partly insane, as they can also distinguish between their praise and condemnation.
2. Backbiting of an adolescent child or an insane person, who cannot distinguish between their praise and condemnation, is not permissible. As their parents, guardians or heirs would be hurt, if they came to know about it.
3. Backbiting is permissible against an adolescent child or an insane person who cannot distinguish between their praise and condemnation and has no apparent heirs or guardians. However, it is best to refrain from doing so. (Because some jurists contend that it is *Ḥarām* to backbite against an insane person and even a child who is just a day old). (*Ghībat Kyā Ḥay*, pp. 20, 21)

## 17 Examples of backbiting against children

In short, we should refrain from committing backbiting whether it is against someone sane or an insane person, an adult or an adolescent child, an old person or an infant. There could be several instances of backbiting against infants and young children, because people are normally unaware that doing so could lead to sins. Here we present only seventeen examples that can be categorized as backbiting:

1. He urinated on his bed.
2. He has grown, but has not learned any manners yet.
3. He has become a habitual liar.
4. He scratched his younger sister.
5. When we take the young one in our arms, the elder one feels jealous.
6. Both of the young ones tell on each other.
7. The younger one is very intelligent but our eight year old is not as bright in his studies.
8. He pesters his mother.

9. The infant screams at night. She does not sleep at night nor does she let anyone else sleep.
10. My child threw the glass in anger.
11. He has become very grouchy.
12. He has become very sulky in behaviour.
13. He argues at mealtimes every day.
14. He is not too bright in his studies.
15. My elder child pulled her sister's hair and brought her down to the floor.
16. He fights a lot.
17. We get tired of waking him up, but he still does not answer.

### **Stop your children from backbiting**

Normally children are seen backbiting against their siblings and other people in their childish ways. Parents and elders at home encourage this behaviour by their smiles and laughter. For example, if a child saw someone limping and imitates that person, the parents laugh and smile at their child's actions, thus encouraging him. This leads the children to think that their actions are appropriate, whereas in reality, their mimicking a specific handicapped person constitutes as backbiting under Islamic law. When the father returns home from work at night, the children normally relay the events of their day. It is pleasing to hear their stories, but their story telling normally comprises of many instances of tale-bearing and backbiting against others. Children do not get their sins recorded in their deeds; however, it is the responsibility of the parents to raise them according to Islamic morals and manners. By listening to the children backbite; you are training (wrongly) them to backbite. Thus, the burden of improper upbringing falls upon the parents. When these children grow up, this sinful behaviour will be deeply rooted in their subconscious.

Therefore, whenever the child backbites against someone or lies to you, do not let Satan deceive you into smiling at them and encouraging their behaviour. Be solemnly serious and discourage them from their actions. Inform them that backbiting is not a dignified practice. When you continue with the same message over and over again, it will eventually

seep into their hearts and minds and they will **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** harbour resentment against backbiting and become pious Muslims.

**صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

### Seeking justice is not backbiting

Remember, if the child is telling you about his situation not merely to relay his story but to actually (complain and) wants its resolution, then you should listen to him as this is not classified as backbiting. If he does not tell his parents, then whom will he complain to? For example, if he says that my sister has hidden my toy - the parent would then take the appropriate steps to get his toy back to him.

Also remember, once the matter has been settled, if the child goes to his mother and tells her in the sister's absence that his sister had hidden his toy and father scolded her and got the toy back for him. Then, this will be considered as backbiting, despite the fact that the children do not get sins on their record. Normally children ask for justice from those people in the household they are comfortable with. Therefore if someone is not in a position to solve the child's problem then they should refrain from listening to their complaints and should politely divert their attention towards something else.

### 22 Examples of backbiting committed by children

1. He broke my toy.
2. She snatched my candy.
3. She caused my ice cream to fall on the ground.
4. He scared me by screaming in my ear from behind.
5. She threw a kitten on me.
6. He teases me by saying that I am a bad boy.
7. She tore my book.
8. He pushed me and I fell to the ground.
9. He spoiled my clothes.
10. He ran over my foot with his bicycle.



11. He ruins his clothes.
12. He is a mischievous boy.
13. He tattletales about me to my mother.
14. He lied to our teacher and tricked him into punishing me.
15. He cries when his mother asks him to go to the Madrasah.
16. The child hits her mother.
17. The teacher disciplined him the other day.
18. He is old now, but he still sucks on a pacifier.
19. He always has a runny nose.
20. He loses his pencil every day.
21. He stole money from his father's wallet.
22. The other day my mother grounded him.

### Do not make false promises to children

On page 159 of *Bahār-e-Sharī'at*, Volume 16 [the 312-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is extracted from *Sunan Abū Dāwūd* and *Al-Bayḥaqī* that Sayyidunā ‘Abdullāh Bin ‘Āmir رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated, ‘Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had come to our home. My mother said to me, ‘Come, I will give you something.’ Hearing this, the Most Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked her, ‘What do you intend to give?’ She said that she had intended to give dates. Upon which the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If you had not given anything, it would have been written down as a lie.’ (*Sunan Abī Dāwūd*, vol. 4, pp. 387, Ḥadīṣ 4991)

Did you realize that it is impermissible to lie, even if it is to children? Sadly in the modern era, in order to cajole and pacify children, adults often make false promises which they do not keep like ‘We will buy you a toy’ or ‘We will buy you a toy plane’ etc. Similarly, in order to put fear into the hearts of the children, parents often lie making statements like ‘Bogeyman is coming’ or ‘Big Foot is outside’ etc. Whoever has done this should sincerely repent from their actions.

### How a deaf and dumb Qādiyānī became a Muslim

In order to develop a Madanī mindset to refrain from backbiting even against children and to instil the same values into the minds of your children, embrace the Madanī environment of Dawat-e-Islami. Travel in the Madanī Qāfilah; regularly partake in the Sunnah-inspiring Ijtimā' and lead your lives according to the Madanī In'āmāt. Here is a Madanī parable, read it carefully and appreciate (the Madanī environment of Dawat-e-Islami): In the city of Khushab (Punjab province, Pakistan), an Islamic brother, who was deaf and dumb, had repented from his sins and had begun to tread on the path of righteousness by the blessing of the Madanī environment of Dawat-e-Islami. Another deaf and dumb person, who was Qādiyānī, used to live close to his house. The Islamic brother would often call the Qādiyānī towards Islam and would advise him that Islam is the only religion that holds the key to the success in this world and the Hereafter and that the true source of peace of the heart lay in the acceptance of this beautiful religion. The Qādiyānī man would take interest in his inspirational words, but would never take the step to accept Islam.

The Qādiyānī was going through some rough times and was very distressed about his worldly problems. The Islamic brother invited him to join the 3-day Annual Sunnah-inspiring Ijtimā' which he gladly accepted. When he reached the site of the Ijtimā' at Şahrā-e-Madīnah in Madīna-tul-Auliya, Multan, he was truly inspired by the countless people wearing green turbans and the faith enlightening sounds of Şalāt & Salām. He was so inspired that he abandoned his false religion, repented from Qādiyāniyat and accepted Islam. He also took Bay'at (initiation) into the spiritual Sufi order of the Great Ghauş (Shaykh 'Abdul Qādir Jilānī رَحْمَةُ اللهِ تَعَالَى) and thus became a Qādirī, Razavī.

*Dawlat-e-dunyā say bay raghbat mujhāy kar dī-jiye  
Mayrī hājat say mujhāy zā-ed na karnā maldār  
'Ārşa-e-maḥshar mayn Āqā lāj rakhnā āp hī  
Dāman-e-'Aṭṭār ḥay Sarkār! Bay-ḥad dāghdār*

*Make me averse to the things of this terrene  
Do not grant me more than my needs  
On the Day of Judgment, protect my esteem  
Woefully tainted are 'Aṭṭār's deeds*

## Humiliating a Muslim is a major sin

The Most Noble Prophet ﷺ has stated, ‘Indeed, humiliating a Muslim, without a cause, is one of the major sins.’ (*Sunan Abī Dāwūd*, vol. 4, pp. 353, Ḥadīṣ 4877)

## Harming Allah عزَّوجلَّ and His Prophet ﷺ

Dear Islamic brothers! In reality, a Muslim is the protector of another Muslim’s honour. Sadly, in these trying times, things have shifted to the opposite end of the spectrum and Muslims are seeking opportunities to humiliate other Muslims. Muslims are backbiting, tale bearing, accusing and hurting others feelings without any justification. It is stated on page 19 of booklet titled ‘*Zulm kā Anjām*’ [the publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami]: The matters of the rights of others are very brittle. Sadly, these are daring times. Not only are the laymen infringing upon the rights of the people, but the apparent flag bearers of religion are also oblivious from these matters. Anger rules and so-called ‘righteous and noble’ hurt the feelings of other people. They remain oblivious of the fact that hurting the feelings of a Muslim, without a permissible cause under Islamic law, is a sin and an act that leads one to Hell. A’lā Ḥaḍrat Imām Aḥmad Razā Khān رحمه الله تعالى ورحمته رب العالمين has cited a Ḥadīṣ from *Aṭ-Ṭabarānī* on page 342 of *Fatāwā Razawiyyah*, Volume 24, ‘The Most Dignified Prophet ﷺ has cautioned:

مَنْ أَذَى مُسْلِمًا فَقَدْ أَذَانِي وَمَنْ أَذَانِي فَقَدْ أَذَى اللَّهَ

Meaning: ‘Whoever (without a cause that is permissible under Islamic law) harms a Muslim, he has harmed me and the one who harms me, has harmed Allah (عزَّوجلَّ).’

(*Al-Mu’jam-ul-Awsaṭ*, vol. 2, pp. 387, Ḥadīṣ 3607)

Regarding those that harm Allah عزَّوجلَّ and His Prophet ﷺ, Allah عزَّوجلَّ has stated in the Quran, Part 22 and Sūrah Al-Aḥzāb:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾

Indeed those who trouble Allah and His Noble Prophet – upon them is Allah’s curse in the world and in the Hereafter, and Allah has kept prepared a disgraceful punishment for them.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 22, Sūrah Al-Aḥzāb, Verse 57)

## Sanctity of a believer is greater than the Ka'bah

The Seal of Prophethood, the Merciful Prophet ﷺ addressed the Ka'bah and said, 'A Momin's sanctity is greater than yours.' (*Sunan Ibn Mājah*, vol. 4, pp. 319, Ḥadīṣ 3932)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Defining a perfect Muslim

The Beloved and Blessed Prophet ﷺ has stated:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

A Momin is he from whose hands and tongue other Muslims are safe.

(*Ṣaḥīḥ Bukhārī*, vol. 1, pp. 15. Ḥadīṣ 10)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Fear of losing one's faith

Dear Islamic brothers! An ideal Muslim is the one who does not swear with his tongue, does not pass bad remarks about someone unless justified by Islam. An ideal Muslim does not backbite against anyone, does not label anyone as stupid, does not reveal other's faults, does not harm anyone and refrains from hurting other's feelings.

In addition, a Muslim abstains from physical violence and does not criticise anyone just for the sake of criticism. Whoever does not possess the qualities stated above, but instead hurts others in various ways; physically abuses others, signals with his eyes in a way that hurts others and everyone is fed up with him then he cannot be an ideal Muslim. His faith is weak in his heart and he is very likely to be overpowered and deceived by Satan near his death. Satan might even sway him away from the true path, so he will be away from Paradise and on the path towards Hell مَعَاذَ اللَّهِ عَزَّوَجَلَّ. May Allah عَزَّوَجَلَّ grant us refuge from such evil.

On the other hand, if a Muslim has firm faith, harbours true love of Islam in his heart, carries qualities and actions of piety, does not have the burden of violating the rights of others; then in that case the deceptions of Satan will not affect him. With the mercy of Allah ﷻ, the strength of his faith will invigorate (the heart), an angel will drive Satan away, and safeguard the Muslim from his deceptions, thus the Muslim will die with Īmān. Satan will be disgusted and deranged and will yell and cry (at his own failure).

*Zindagī aur maut kī ḥay Yā Ilāhī kashmakash*

*Jān chalay Tayrī rizā per baykas-o-majbūr kī*

*It is a struggle between life and death,*

*For this helpless, may Allah be pleased when this soul departs*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيْبِ
اَسْتَغْفِرُ اللّٰهَ	تُوبُوْا اِلَى اللّٰهِ
صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيْبِ

## Repentance from disbelief

Dear Islamic brothers! In order to rid from the habit of backbiting and to make a habit of offering Ṣalāḥ and practicing the Sunnah, travel in the Madanī Qāfilaḥ with the devotees of the Prophet. Lead your life according to the guidelines of Madanī In'āmāt in order to prosper in the world and to be successful in the Hereafter. Fill in the booklet and turn in (the back cover) to the representative of Dawat-e-Islami within the first ten days of the new Madanī (Islamic) month. Also take part, from beginning till the end, in the weekly Sunnah-inspiring Ijtimā'.

For your persuasion, here is a firsthand account of a Madanī parable that has been relayed by an Islamic brother from the area of Latifabad, in the city of Hyderabad (Bāb-ul-Islam, Sindh, Pakistan): Due to the company of a certain group of people, I had many misconceptions due to which, I would argue at home against gatherings where food is served with the intent of presenting the Ṣawāb and celebrating Mawlūd – the

Blessed Birthday of the Beloved and Blessed Prophet ﷺ. This went on for about three years. Before that, I used to love reciting Ṣalāt-‘Alan-Nabī (salutations and peace upon the Holy Prophet ﷺ), but due to the evil effects of the company, I completely lost the passion to recite it.

One day while reading, I came across the virtues of reciting Ṣalāt-‘Alan-Nabī, and my passion was rekindled and I began to recite Ṣalāt regularly and extensively. Once, I went to sleep while reciting Ṣalāt-‘Alan-Nabī and by the grace of Allah عَزَّوَجَلَّ, I saw the Green Dome (of the Prophet’s Shrine) in my dream and I involuntarily uttered ‘الْصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ’. When I woke up in the morning, I felt a commotion stirred up within myself. I began to question as to which path was the righteous and true path. Fortunately, I was invited to travel with the Madanī Qāfilāh that was visiting a Masjid in our neighbourhood. My state of confusion and the quest for the right path, lead me to travel with that Madanī Qāfilāh.

During the journey, I had wrapped a white turban around my cap but my companions of the Madanī Qāfilāh crowned with the green turbans, neither criticised or ridiculed me nor alienated me. In fact, the Amīr of the Qāfilāh introduced the Madanī In’āmāt to me and advised me to act upon them. After thoroughly reading the Madanī In’āmāt booklet, I was astonished to discover such Madanī pearls of training that I had never read anything like before in my entire life.

With the blessing of the Madanī In’āmāt and the company of devotees of the Prophet, I attained the mercy of Allah عَزَّوَجَلَّ. I gathered all the companions of the Qāfilāh and declared that until yesterday I harboured many false believes, but today I make you my witness that I repent from such false beliefs and intend to embrace the Madanī environment of Dawat-e-Islami. The Islamic brothers showed their happiness on my action.

The next day, I bought some Miṭhāī and served it with my own hands as Īṣāl-e-Šawāb to Shaykh ‘Abdul Qādir Jilānī رَحِمَهُ اللهُ تَعَالَى. Before the travel in the Qāfilāh, I had a respiratory disease for 35 years because of which every night was agonizing. I also had pain in my right wisdom tooth which caused problems when chewing. Both the problems were cured by the blessings of the Qāfilāh. I bear witness with absolute certainty that the

beliefs of Aḥl-e-Sunnat Wal-Jamā'at are correct and I strongly believe that the Madanī environment of Dawat-e-Islami is favoured by Allah ﷺ and His Beloved and Blessed Prophet ﷺ.

*Chāye gar shayṭnat, to karayn dayr mat  
Qāfilay mayn chalayn, Qāfilay mayn chalo  
Ṣuḥbat-e-bad mayn pař, kar 'aqīdah bigař  
Gar gaya ḥo chalayn, Qāfilay mayn chalo*

*If Satan has overpowered you, do not delay  
Let's go to Qāfilaḥ, let's go to Qāfilaḥ  
If bad company has implanted false believes  
Let's all go, let's go to Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Emphasis on staying away from the misguided

Dear Islamic brothers! What magnificent felicities are entailed in travelling with the devotees of the Prophet in Dawat-e-Islami's Madanī Qāfilaḥ. The fact of the matter is that he was led astray by the company of misguided friends but due to the grace of reciting Ṣalāt-ʿAlan-Nabī extensively, that fortunate person not only travelled in the Madanī Qāfilaḥ, but also found guidance and the right path. We should always abstain from the company of the misguided deviants as well and seek only the company of the devotees of the Prophet because the company of the misguided is detrimental for one's Īmān. The Prophet ﷺ has laid great emphasis to refrain from establishing friendships and relationships with the misguided.

Hence, the Sultan of both worlds, the Most Noble Prophet ﷺ has stated, 'Whoever greets a deviant with Salām or meets him graciously or deals with him in a manner which makes him happy; that person has desecrated that which Allah ﷻ has revealed upon Muhammad ﷺ.' (*Tārīkh-e-Baghdad*, vol. 10, pp. 262)

The Most Dignified Prophet ﷺ parted these guiding words of advice, 'Whoever respected a person having corrupt beliefs, he has helped in bringing down the religion.' (*Al-Mu'jam-ul-Awsaṭ*, vol. 5, pp. 118, Ḥadīṣ 6772)

My master, A'lā Ḥaḍrat, (Imām Aḥmad Razā Khān رَحْمَةُ الرَّحْمَنِ) has stated on page 184 in *Fatāwā Razawīyyah*, Volume 21: It is impermissible for the Sunnīs to mingle with people of other religions, especially if the deviant is in a position of authority and the Sunnī is subservient. قَالَ اللَّهُ تَعَالَى (meaning Allah Almighty says):

وَأَمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾

And if the devil causes you to forget, then do not sit with the unjust after remembering.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 7, Sūrah Al-An'ām, Verse 68)

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Stay away from them and they stay away from you, lest they may lead you astray and put you in disarray (about your faith).' (*Muqaddamah Ṣaḥīḥ Muslim*, pp. 9, Ḥadīṣ 7)

### A misguided person as your teacher

My master, A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā, Ash-Shāḥ Imām Aḥmad Razā Khān رَحْمَةُ الرَّحْمَنِ has strictly emphasised the impermissibility of seeking religious and worldly education from a misguided person. Thus, he writes, 'The company of the people of other religion is fire. Many mature, intelligent and even knowledgeable individuals have been lead astray from their faith. 'Imrān Bin Ḥaṭṭān's case is well known. During the era of the Tābi'īn, he was a master of Ḥadīṣ. He married Khārijī woman and in her company, مَعَآذَ اللَّهِ, he became a Khārijī. When he married her, he had claimed that he wanted to convert her to Sunnī Islam.'

(Those people, who in their false pretence, consider themselves well-grounded in their Sunnī believes and brag that no one can waver their faith – their strong foothold – should learn a lesson from the Shaykh's advice).

My master, A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ further goes on to say, 'If only the company bore such disastrous results (for such a great master of Ḥadīṣ), then how detrimental would it be to take a deviant as your teacher? The influence of the teacher is often swift and long lasting. Therefore, only those people will give their children to the deviant misguided teachers



who do not really care about religion and are oblivious if their children get misguided.’

(*Fatāwā Razawīyyah*, vol. 23, pp. 692)

*Maḥfūẓ Khudā rakhnā sadā bay-adabaun say*

*Aur mujh say bhī sarzad na kabhī bay-adabī ho*

*Allah, save me from the blasphemer*

*And may I never commit an act of blasphemy, ever*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
تُوبُوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Horrifying state of the grave

It has been narrated on the authority of the companion Sayyidunā Abū Umāmāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Most Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ visited Baqī’ (the graveyard of Madīnah) and stood close to two graves and said, ‘Did you bury so-and-so person?’ The companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ answered, ‘Yes, ‘Yā Rasūlallāh! Then, (with the ability granted by Allah عَزَّ وَجَلَّ, imparting the Knowledge of the Unseen) the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Just now, so-and-so person was made to sit (in grave) and was beaten.’ Then he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ continued, ‘By the One under whose dominion is my soul! He was beaten so severely that all his body parts have separated and a fire has been ignited in his grave and he screamed, which all creatures except humans and jinns heard. If you did not harbour discord in your hearts and did not talk a lot, you would also hear what I heard.’ Then he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Now, the other one is also being punished.’

Then he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ further continued, ‘By the One under whose dominion is my soul! He has been beaten so severely that each of his bones has separated. Fire has been ignited in his grave. He also screamed in such a manner that all the creatures except humans and jinns heard. If you did not harbour discord in your hearts and did not talk a lot, you would also hear what I heard.’ The companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ asked, ‘Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, what were their sins?’ The Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘The first one did not guard from urine and the other one would (backbite) eat the flesh of others.’

(*Sharīḥ-us-Sunnah liṭ-Ṭabārī*, pp. 29, *Hadīṣ* 40)

## Muslims be fearful!

Dear Islamic brothers! The above narration has many pearls of wisdom for those who do not refrain from backbiting and fail to guard themselves from the speckles of urine. Even those who get themselves and their clothes impure (from drops and speckles of urine) after urinating should take heed and fear Allah ﷻ. The Holy Prophet ﷺ has stated, ‘Guard yourself from urine, usually the torment of the grave is because of it.’

(*Sunan Dār Quṭnī*, vol. 1, pp. 184, Ḥadīṣ 453)

Here is another parable that elaborates on this very issue.

## Calls from grave of a person who did not safeguard himself from urine

On page 187 of *‘Uyūn-ul-Hikāyāt*, Volume 2 [the 413-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is narrated that Sayyidunā ‘Abdullāh Ibn ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا said: Once during a journey, I came across a graveyard that existed from the era of ignorance. Suddenly, a dead rose out of his grave. He was shackled with a chain of fire around his neck. I had a container of water. When he saw me, he said, ‘O ‘Abdullāh! Give me a sip of that water to drink.’ I thought to myself that since he called me by my name, either he knows who I am or he is referring to me as ‘Abdullāh as it is customary amongst Arabs (for addressing any unknown person). Then suddenly another man rose from that very grave and said to me, ‘O ‘Abdullāh! Do not give any water to this disobedient. He is a Kāfir.’ The latter then dragged him back to his grave.

I spent the night at a dwelling of an old woman. A grave lay right next to the house. I heard the following statements from that grave بَوْلٌ وَمَا بَوْلٌ؟ شَنْ وَمَا شَنْ؟ ‘Urine, what is urine? Vessel, what is a vessel?’ Later, I asked the old woman about the voice from the grave. She said, ‘The grave belongs to my husband. He is being punished for two wrongdoings. One, while passing urine he would not guard himself against the speckles of urine. I would often tell him, ‘Shame on you! Even a camel spreads its legs when urinating in order to guard against its urine, but you are so careless.’ My husband would not pay attention to my warnings. Since his death, this voice continues to sound from his grave.’

I asked the old woman, what about **شَنْ وَمَا شَنْ؟** ‘Vessel, what is a vessel?’ She replied that once a thirsty man came and asked him for water. He told him (pointing towards an empty water container), ‘Go drink water from that container.’ The thirsty person leaped towards the vessel to quench his thirst, but found it empty. Due to the severity of his thirst, that man fainted and fell to the floor and passed away. Ever since my husband has died, this voice continues to come from the grave every day, **شَنْ وَمَا شَنْ؟** ‘Vessel, what is a vessel?’ Sayyidunā ‘Abdullāh Ibn ‘Umar **رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا**, further goes on to say that I relayed this whole story to the Most Noble Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** upon which he ordered me not to travel alone.’ (*‘Uyūn-ul-Hikāyāt, vol. 2, pp. 307*)

### A limb for a sin

Dear Islamic brothers! No matter how minor or small a sin may seem, if Allah **عَزَّوَجَلَّ** brings us to justice, then we will not be able to bear its retribution. Instilling a fear into the heart and minds, Shaykh Sayyidunā ‘Abdul Wahhāb Sha’rānī **قُدْسَ سِرِّهِ السُّورَانِي** has cited the following saying of Sayyidunā Yūnus Bin ‘Ubayd **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ**, ‘The hand is severed as retribution for stealing a minimum of five dirhams (ten dirhams according to the Ḥanafī School of Jurisprudence). There is no doubt that the smallest sin you commit is worse than stealing five dirhams, therefore for each sin that you commit a limb will be severed in the Hereafter.’ (*Tanbīh-ul-Mughtarīn, pp. 172*)

### A terrifying depiction of the hour of death

Dear Islamic brothers! Indeed the anxiety of the trials in the grave is very discomfoting. Who knows when death will come our way and take us through to the solitary grave. Even the very thought of the tribulations, at the time of death, is heart-wrenching; on top of that how will we bear the punishments, if Allah **عَزَّوَجَلَّ** and His Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** are displeased?

Here is my master, A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā, Ash-Shāh Imām Aḥmad Razā Khān **عَلَيْهِ رَحْمَةُ الرَّحْمَنِ** depiction of the hour of death and agonies of the deceased, ‘The soul, feeling the fresh flavour of death – the shocks of death, the weakest of which is like a hundred strikes of a sword pain, which is more agonizing than a thousand strikes of a sword. In fact, the sight of the Angel of Death alone is more painful than a thousand

strikes of the sword. That will be a new place – utter seclusion – a horrifying sense of helplessness – then the startling arrival of the Nakīrayn (i.e. two angels Munkar and Nakīr) – the exhibition of those hideous and fearsome faces which would leave one aghast, even if seen in the presence of thousands of people – black faced – boulder-sized, big blue eyes, glistening like shiny metal, breath, like raging flames – long sharp-pointed teeth, like the long horns of cattle; long entangled hair dragging on the floor. The gigantic physique of the angels is yet another torment, their shoulders – miles apart; the sledgehammer in their hands – so heavy that if one community of humans and jinns gathered to lift it they would be unable to do so – the thundering voices – announcing their arrival into the grave by ripping the terrain with their teeth. As if all these ordeals were not enough, as soon as they come they will prop the dweller up and will grant no time and in a stern voice and rebuking tone, take the test etc.

وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ اِرْحَمْ ضَعْفَنَا يَا كَرِيمُ يَا جَمِيلُ  
صَلِّ وَسَلِّمْ عَلَى نَبِيِّ الرَّحْمَةِ وَالِهِ الْكَرَامِ وَسَائِرِ الْأُمَّةِ أَمِينُ يَا أَرْحَمَ الرَّاحِمِينَ

Allah (عَزَّوَجَلَّ) is Sufficient for us – and what an excellent (and reliable) Trustee (of affairs). Compassionate! Have mercy on our feebleness. The Excellent One! Send Your Peace and Blessings upon the Merciful Prophet (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), his honourable descendents and upon the rest of his Ummah (nation). The Most Merciful, accept this (Du'ā), please accept.

(Fatāwā Razawiyyah, vol. 9, pp. 934-937)

*Khārayn ḥayn Munkar Nakīr sar per na koī ḥāmī na koī yāwar  
Batā do ā kar mayray Payamber kay sakht mushkil jawāb mayn ḥay*

*I am helpless, yet Munkar and Nakīr are breathing down my neck  
You are my helper and defender O Prophet, as I am in great trial and test*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
تُوبُوا إِلَى اللَّهِ      اَسْتَغْفِرُ اللَّهَ  
صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Mental stress and confusion relieved

In order to get rid of the habit of backbiting and listening to it and to develop a habit of offering Ṣalāh and practicing the Sunnah; always keep yourself attached to the righteous Madanī environment of Dawat-e-Islami. Travel in the Madanī Qāfilah with the devotees of the Prophet to learn the Sunnah. To prosper in this life and to be successful in the Hereafter, transform your deeds in accordance with principles laid out in the Madanī In'āmāt. Fill in the booklet and return it to the representative of Dawat-e-Islami within the first ten days of each Madanī (Islamic) month. Attend the Sunnah-inspiring Ijtimā' and there undertake the opportunity to listen to the sermon attentively.

Here is a Madanī parable for your inspiration, which is a summary of a letter written under oath by an Islamic brother from Bāb-ul-Madīnah, 'I was a student at Dawud Engineering College and was very 'confused' because of the company of the misguided and deviant friends. I was unable to ascertain as to which the right path was. Two years passed by in this bewilderment. Then, one day I met a brother whose demeanour and character really inspired me. This devotee of the Prophet, had crowned a green turban on his head, adopted white attire and had an enlightened face due to his devotional worship. Trying to call me towards righteousness, he personally invited me to the 3-day annual congregation to be held in Madīna-tul-Auliya Multan, (Pakistan). I was so impressed by him that I could not refuse and ended up travelling to the Ijtimā'. Witnessing the largest congregation of Muslims after Hajj – the sheer number of people there – really opened my eyes and my heart testified that this is indeed 'the true path' leading to Allah عَزَّوَجَلَّ. On the last day, I was appalled after listening to the inspiring speech on the topic of 'Allah's Hidden Decree'. Then the Du'ā after the sermon, truly penetrated my heart and it changed my life. I was an animal before but Dawat-e-Islami's Madanī environment made me a human. I now find a passion and eagerness to commit righteous deeds and have grown a fist-length beard and intend to memorize the whole Quran. Another important thing is that before attending the annual congregation at Ṣaḥrā-e-Madīnah in Madīna-tul-Auliya, Multan both of my parents' arms were paralyzed and they could not move their arms at all. By the blessing of Du'ā asked during the Ijtimā', their paralyzed arms were cured.

By the blessing of Du'ā asked during the Ijtimā', their paralyzed arms were cured.



*Tayrā shukr Maulā diyā Madanī Māḥaul*  
*Na chūṭay kabḥī bhī Khudā Madanī Māḥaul*  
*Khudā kay karam say Khudā kī ‘aṭā say*  
*Na dushman sakay gā chūṛā Madanī Māḥaul*

*I am grateful O Allah that I am associated with this Madanī Māḥaul*  
*O Allah, may I never ever leave this glorious Madanī Māḥaul*  
*With the mercy of Allah and the grant of Allah*  
*The enemy will not be able to lead me astray from this Madanī Māḥaul*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Attend Ijtimā’ with the intent to gain rewards

Dear Islamic brothers! Did you realize the Madanī attire and the individual efforts to call others to righteousness were effective in aiding the seeker in finding the true path? Furthermore, did you also notice that in the Madanī parable, at times, worldly problems like unemployment or sickness can be resolved by the blessings of attending Dawat-e-Islami’s Sunnah-inspired Ijtimā’? However, in addition to seeking resolutions for worldly problems before attending the Ijtimā’ one should also make intentions to seek knowledge and to reap good deeds for the Hereafter.

### Two causes of punishment in the grave

Companion Sayyidunā Abī Bakrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, ‘I was walking along with the Merciful and Compassionate Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was holding my hand and another man was on the left of him. We came across two graves upon which the Beloved of Allah عَزَّ وَجَلَّ, the Light of Prophethood, Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ informed us, ‘Both of them in the graves are being tormented and they are not being tormented due to something major. Which one of you would bring me a branch?’ We both tried to precede each other and I beat him in bringing back a branch.

Then Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sheared it along the length in two halves, planted one on each grave and declared, ‘Torment of both will be alleviated till these dessicate (dry out) and they are being punished because of backbiting and urine.’ (*Musnad Imām Aḥmad*, vol. 7, pp. 304, *Hadīṣ* 20395)

## The Prophet ﷺ possesses the Knowledge of the Unseen

Dear Islamic brothers! Did you see that the two causes of the torment of the grave are committing backbiting and not guarding against the speckles of urine? Alas! Our feeble bodies cannot even bear a minor scratch, a prick of a thorn, the heat of the sun or a little fever. Allah عَزَّوَجَلَّ! We seek Your forgiveness from the impurity of the speckles of urine on our clothes or body and we repent from backbiting, tale bearing and all major and minor sins. O Allah عَزَّوَجَلَّ, be eternally pleased with us and grant us forgiveness without any accountability.

From the aforementioned account we also came to learn that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses ‘Ilm-e-Ghayb – Knowledge of the Unseen – granted to him by Allah عَزَّوَجَلَّ, which is why he saw the punishments in the grave as expressed in the Ḥadīṣ text. My master, A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, the Reviver of Religion, Maulānā Ash-shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has expressed this in *Ḥadāiq-e-Bakhshish*:

*Sar-e-‘arsh per ḥay tayrī guzar, dil-e-farsh per ḥay tayrī naẓar  
Malakūt-o-mulk mayn koī shay naḥīn, woh jo tujh pay ‘iyān naḥīn*

*Heights of the throne is your walkway; bottom of the earth is in your vision  
Neither the angels nor anything in the universe is such that it is concealed from your sight*

## Being punished in the grave

The Knower of the Unseen, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ approached a grave in which the dweller was being punished. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ informed, ‘He is being punished because he would eat the flesh of other people (backbite).’ He then called for a fresh twig, planted the twig on the grave and said, ‘I am hopeful that until this twig remains fresh, his punishment would be lessened.’ (*Al-Mu’jam-ul-Awsat*, vol. 2, pp. 35, *Ḥadīṣ 2413*)

## It is Mustahab to put flowers on the grave

Dear Islamic brothers! Both the aforementioned narrations mention indulging in backbiting and not guarding against the speckles of urine as the causes of punishment in the grave. Every Muslim should lead their lives carefully. Regarding the planting of the

twig on the grave as mentioned in both the narrations above, the renowned exegetist of the Quran, Mufti Aḥmad Yār Khān Na'imī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated in his famous book 'Jā-Al-Haq', Volume 1, Page 240-41: It is relayed that the punishment will be lessened until the plant's branches stay fresh because they will do Tasbīḥ (glorify Allah عَزَّوَجَلَّ). Imām Nawavī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: Based on this narration, the scholars contend that recitation of Quran near the grave is a Mustahab (rewarding) act because reciting the Quran is more auspicious than doing Tasbīḥ (glorification of Allah عَزَّوَجَلَّ).

It is stated in *Taḥṭāwī 'Alā Marāqil Falāḥ* on page 364, 'Based on this Ḥadīṣ, some of our contemporary colleagues have declared in their Fatwā verdict that it is a Sunnah to place perfume and flowers on the grave as it is customary amongst Muslim. Mufti Aḥmad Yār Khān Na'imī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further added: From the elaborations of the Masters of Ḥadīṣ and the classifications of the Fuqahā, we learn two things: Firstly, that it is permissible to place any fresh green part of a plant on any Muslim's grave. The Compassionate Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself placed the (fresh green) branches on the graves of those who were undergoing punishment. Secondly, that the Tasbīḥ of these branches caused the mitigation of the punishment. Therefore, if we place fresh plants and flowers on the grave, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ it will benefit the deceased in their graves. Actually the wisdom in leaving the top of the grave un-bricked is so that green grass grows there with rain water and its Tasbīḥ relieves the punishment.

*Ḥay kaun kay jo giryāḥ karay Fātiḥaḥ ko āye  
Barsāye kaun qabr pay baykas kī baḥaran phūl*

*Who will recite Quran and pray for grace for the powerless  
Who will spray flowers on the grave of this helpless*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Backbiting is severer than fornication

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'الْغَيْبَةُ أَشَدُّ مِنَ الزِّنَا' *Backbiting is severer than fornication.* People asked, 'Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Why is that?' The Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'A person fornicates then he repents, Allah عَزَّوَجَلَّ accepts his repentance. Whereas the repentance of the backbiter will not be accepted until the person he slandered forgives him.' (*Shu'ab-ul-Īmān, vol. 5, pp. 306, Ḥadīṣ 6741*)



Similarly, Sayyidunā Anas رضي الله تعالى عنه has relayed, ‘The fornicator repents, but there is no repentance for the backbiter.’ (*Shu’ab-ul-Īmān*, vol. 5, pp. 306, *Hadiṣ* 6742)

### I thought you had slandered

A young man came to Sayyidunā ‘Abdullāh Bin Mubārak رحمته الله تعالى عليه and informed the Shaykh that he had committed a major sin and that he was too embarrassed to reveal his sin to him. After some time he told the Shaykh, ‘I have fornicated.’ The Shaykh replied, ‘I thought that perhaps you had indulged in backbiting.’ (*Taḏkira-tul-Auliya*, pp. 173)

### When backbiting worse than fornication

Dear Islamic brothers! Did you observe the perils that backbiting entails? Keep in mind, that backbiting is worse than fornication only when it does not include the violation of people’s rights. Similarly, the act of backbiting becomes an infringement on peoples’ rights only when the victim being slandered becomes aware that you spoke against him. Once that happens, then it is not sufficient to only repent, but one has to seek that person’s forgiveness as well. Otherwise, if they do not find out then only repentance is sufficient.

### An informative Fatwā regarding sins like backbiting

Here is an informative Fatwā verdict regarding grave sins such as backbiting etc. as relayed in *Fatāwā Razaviyyah*, Volume 21 and pages 162-163:

**Question:** What is the degree of severity of sins of an individual who indulges in backbiting and lying, especially those false statements which cause discord amongst Allah’s عَزَّوَجَلَّ creation? Sometimes these untrue statements result in scuffles or even dissolution of relationships between two friends, husband and wife, father and son, and mother and daughter. Correspondingly, to stay in curious inquisition to find faults and short comings of fellow Muslims, furthermore, publicizing faults based on one’s mere speculations and suspicions after stumbling upon some remote evidence of someone’s sin which that person might have committed in private? Is the person indulged in such sins worthy of Allah عَزَّوَجَلَّ and His Prophet’s curse? Is this person sinful? Are these sins greater, equal, or menial (in severity) in comparison to fornication? Please provide a detailed answer with satisfactory proofs. *يَبْنُوا ثَوَابًا* ‘Please reply and gather virtuous reward.’

**Answer:** All of these are major sins worthy of damnation and the one who commits such acts is a sinful person. It is narrated in a Ḥadīṣ:

Backbiting is even more severe than Zinā.

الْغَيْبَةُ أَشَدُّ مِنَ الزِّنَا

(*Al-Mu'jam-ul-Awsaṭ*, vol. 5, pp. 64, Ḥadīṣ 6590)

It is obvious that killing a true believer (Momin) is a greater sin than backbiting. Allah عَزَّوَجَلَّ says:

Mischief is more grievous than killing.

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 2, Surah Al-Baqaraḥ, Verse 191)

False statements which cause discord amongst Allah's creation are far worse than killing a true believer. These sins (of backbiting, murder, and causing discord) are all related to people's rights. Why backbiting is considered more sinful than fornication is because people's rights are not infringed during fornication. A lie, which is uttered without a valid cause under Islamic law but causes no harm to anyone, cannot be considered as being equivalent to fornication. A harmless lie is a minor sin under Islamic law, and is considered as a major sin, only after the person is defiant on committing it. وَاللَّهُ تَعَالَى أَعْلَمُ. 'And Allah, the Exalted, knows'. (*Fatāwā Razawiyyah*, vol. 21, pp. 162-163)

Pīchā mayrā ghībat kī muṣībat say chūṛā day

Ĥer bāt sanbhāl kar karūn, taufīq Khudā day

May I kick off the habit of backbiting

Provide such assistance that every word I utter is carefully evaluated

## Fornication is not a minor sin

Dear Islamic brothers! Do not let Satan deceive you in believing that fornication is a minor sin. By Allah عَزَّوَجَلَّ, this is definitely not the case. Always keep this in mind that if somebody commits a sin, then it turns into a major sin. Fornication is not a small sin; in

fact, it is classified as one of the major sins. Read about the punishments and torments associated with fornication and tremble with the fear. Try to imagine the gravity of these punishments as you read them and bear in mind that this is the punishment for fornication. The torments for backbiting would be much more severe. Just imagine and let it be an admonition for you.

### Two snakes will pluck and eat

Sayyidunā Masrūq عَلَيْهِ رَحْمَةُ اللَّهِ الْقُدُّوسِ narrated, ‘Whoever engages in stealing, drinking (alcohol), or Zinā; when he dies, two snakes will be assigned on him, who will keep plucking away his flesh and eating it.’ (*Sharḥ-uṣ-Ṣudūr*, pp. 172)

### Chests of Hell

It is relayed that some people in Hell will be confined in chests made of fire. When they request for relief, their chests will be opened and the flames will reach the people of Hell, who will then proclaim simultaneously, ‘O Allah عَزَّوَجَلَّ! Disgrace these people in the chests. They controlled the women’s private parts through Ḥarām means.’ (*Baḥr-ud-Dumūʿ*, pp. 168)

### Deprived of an entry into Paradise

On page 229 of ‘*Ānsūn kā Daryā*’ [the 300-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited, ‘When Allah عَزَّوَجَلَّ created Paradise, He عَزَّوَجَلَّ ordered it to converse and it claimed, ‘Whoever enters within me would be triumphant.’ To that Allah عَزَّوَجَلَّ replied, ‘I swear by My Reverence and Exaltedness that eight types of people will not enter within you:

1. Habitual drunkard;
2. Defiant fornicator;
3. Talebearer;
4. Dayyūš;
5. Oppressive soldier;
6. Eunuchs;

7. One who breaks off relations; and
8. One who swears by Allah's name that he would do such-and-such, but does not act upon it.' (*Iṭḥāf-us-Sādaḥ liz-Zubaydī*, vol. 9, pp. 345)

After relaying this narration, Shaykh 'Allāmah Ibn Jauzī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ explained: Persisting on adultery does not only refer to the one who commits adultery all the time nor does habitual drunkard refer only to that person who drinks all the time. It also incorporates those individuals who do not stop themselves with the fear of Allah عَزَّوَجَلَّ when they have alcohol readily available. Likewise, it also includes those who do not control their carnal desires (Nafs) and stop themselves, when they get an opportunity to fulfil this despicable desire. Surely, their destination is Hell. (*Baḥr-ud-Dumū'*, pp. 168)

### Sight sows a seed of temptation in the heart

Dear Islamic brothers! The companion Sayyidunā 'Abdullāh Bin Mas'ūd رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has warned us: 'الْعَيْنَانِ تَزْنِيَانِ' *Eyes also fornicate.'* (*Musnad Imām Aḥmad*, vol. 2, pp. 84, Ḥadīṣ 3912)

Therefore, it is essential to safeguard the eyes. Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has said, 'One, who does not possess enough self control to close his eyes, cannot guard his private parts.' (*Iḥyā-ul-'Ulūm*, vol. 3, pp. 125)

### Molten lead poured into their eyes

It is narrated that on the Day of Resurrection, molten lead will be poured into the eyes of those individuals who look at the beauty of a Nā-Maḥram<sup>1</sup> woman with lust. (*Ḥidāyah*, vol. 2, pp. 368)

### Eyes will be filled with fire

Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي relayed, 'One who fills his eyes with the Ḥarām; his eyes will be filled with fire on the Day of Judgment.' (*Mukāshafa-tul-Qulūb*, pp. 10)

<sup>1</sup> Nā-Maḥram is one with whom Nikah (marriage) is valid or may become valid.

## Eyeliners wand made of fire

Sayyidunā ‘Allāmah Ibn Jauzī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي says, ‘Displaying the beauty of a woman is one of the poisonous arrows of Satan. An eye-liner wand of fire will be passed in the eyes of those who do not safeguard their eyes from Nā-Mahram women.’ (*Baḥr-ud-Dumū*, pp. 171)

## Eyes pardoned from Hell

On page 235 of ‘*Ānsūn kā Daryā*’ [the 300-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: Allah عَزَّوَجَلَّ sent a revelation towards Sayyidunā Prophet Mūsā عَلَيْهِ الصَّلَاةُ وَالسَّلَام, ‘Mūsā! I have pardoned three (kinds of) eyes from Hell:

1. The eyes which stay guard in My path;
2. Eyes which restrained from the Ḥarām; and
3. The eye that shed tears out of My fear.

There is one designated reward for every deed except for the tears which will be rewarded with blessings, forgiveness and entry into Paradise and nothing less than that.’

(*Baḥr-ud-Dumū*, pp. 172)

## You will be with me in Paradise

One man approached the blessed company of the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and inquired, ‘I only fast for one month and no more and I pray only five times a day and no more. I neither qualify to pay Zakāh or performing Hajj pilgrimage nor do I qualify to perform Nafl Hajj. Where will I go after I die?’ The Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ smiled and replied, ‘You will be with me in Paradise as long as you safeguard your heart from two – envy and dishonesty; and you prevent your tongue from two – lies and backbiting; and you save your eyes from two – those (sights) which are designated Ḥarām by Allah عَزَّوَجَلَّ and from looking down upon any Muslim with scorn and disdain.’ (*Qūt-ul-Qulūb*, vol. 1, pp. 433)

## Payoff of inspirational efforts

To instill a motivation to prevent the tongue from backbiting and the eyes from sinful glances, try to make a habit of travelling with the Madanī Qāfilaḥs of Dawat-e-Islami and strive to lead your lives according to the principles laid out in the Madanī In’āmāt

booklet. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will be successful in both the worlds. To persuade you toward calling others towards righteousness through your individual efforts, listen to the following Madanī parable of a brother from Sardarabad (Faisalabad, Punjab, Pakistan) who relayed: I was a student of Dars-e-Nizāmī at a local religious institution. Occasionally an Islamic brother from Attock (Punjab) would come to visit his maternal uncle, who resided close to our institution. He would visit our school during his stay and would try to call us towards righteousness. He became my friend. He used to tell me about the righteous Madanī environment of Dawat-e-Islami. Listening to him, I became an admirer of Dawat-e-Islami and upon his invitation, I had the opportunity to attend my first weekly Sunnah-inspiring Ijtimā' in Faizān-e-Madīnah of Sardarabad (which is located on Susan Road, Purani Tanki, Madina Town).

On my very first visit, the Muballigh (preacher) addressed the congregation on the blessings and benefits of wearing an 'Imāmah. I was so motivated by the speech that I bought an 'Imāmah right away and adorned my head with it. I also bought a copy of *Faizān-e-Sunnat* and soon afterwards, started giving Dars from it at our local Masjid. As time passed, I adopted the complete Madanī attire as well. I used to take other students along with me to the weekly congregation. In the first week there were only three other students with me. The following week our group grew to twelve. I also travelled with the Madanī Qāfilah and also started promoting various righteous Madanī works. In 1994, I was appointed as an administrator of Madrasa-tul-Madīnah Faizān-e-Madīnah in Sardarabad. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, up until the time of writing this letter, I am a member of the administrative body of Madrasa-tul-Madīnah for (Punjab province). May Allah **عَزَّوَجَلَّ** grant me steadfastness in the righteous Madanī environment of Dawat-e-Islami.

*'Aṭāey Ḥabīb-e-Khudā Madanī Māḥaul*

*Ḥay faizān Ghauṣ-o-Razā Madanī Māḥaul*

*Agar Sunnatayn sikhnay kā ḥay jazbah*

*Tum ā jāo day gā sikhā Madanī Māḥaul*

*Gift from the Beloved of Allah is Madanī environment*

*Blessings of Ghauṣ and Razā is Madanī environment*

*If you are yearning to learn*

*Come join the Madanī environment*

**صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

## Inspiring others is an easy way of amassing virtues

Dear Islamic brothers! Did you realize how the inspirational efforts of one Islamic brother towards a student yielded such marvellous results that he embraced the righteous Madanī environment of Dawat-e-Islami? Individual inspirational effort is relatively easier than congregational invitation because not everyone can deliver a speech in front of a crowd. On the other hand, everyone can partake in inspiring and calling others toward righteousness whether they know the art of public speaking or not. It is an easy way to earn virtues. Therefore, keep calling others towards righteousness and keep amassing treasures of virtuous deeds.

## Will get Hell's food & attire

The Noble Prophet ﷺ has warned us, 'Whoever attained food by speaking ill about a Muslim, Allah عزوجل will give him the food from the foods of Hell equal to that measure; and whoever attained clothes by speaking ill about a Muslim, Allah عزوجل will clothe him with the clothes of Hell equal to that measure. In addition, if somebody stands in the place of hearing and seeing because of another person, then Allah عزوجل will make him stands in the place of hearing and seeing on the Day of Judgement.' (*Sunan Abī Dāwūd*, vol. 4, pp. 354, Ḥadīṣ 4881)

## Eating the embers of Hell

On page 619 of *Mirāt-ul-Manājīh*, Volume 6, Muftī Aḥmad Yār Khān Na'imī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, commenting on this Ḥadīṣ, has stated, 'In a way that when two Muslims have a dispute, he goes to one and backbites against the other, denounces and criticizes his rival and advises him of ways to cause harm to his rival, all in the hope that this person might feed him or clothe him. One can find such flattering people in great numbers these days.' The Shaykh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further added, 'There will be embers of Hellfire served as retribution of this food. In order to please the other, whoever backbites against a Muslim or troubles him, and in return he is provided with clothes, then on the Day of Judgment, he will be robed with the dress of fire as a consequence of that dress.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ continues on to elaborate (the part of the Ḥadīṣ, 'Stands in the place of hearing and seeing because of another person...'), entails several explanations: Firstly, whoever denounces and criticizes a famous, yet righteous person or picks a fight (or gets into a dispute) against that person, so that he himself will gain popularity.

Secondly, whoever publicizes another in a wrongful manner so, by doing that, he gets popularity and income. Like these modern days, disciples of some fake Sufi Shaykh relate false miracles; so that they gain some respect of being a disciple of such a great Shaykh and spiritual guide. Thirdly, a person, who for the sake of popularity and ostentation, performs good deeds or whoever makes himself popular and famous through someone, on the Day of Judgment, such people will be disgraced publicly. An angel will make them stand on a high place and then the angel will announce ‘O people! He is a liar, a cheat and a fraud.’

### Food and drink of Hell

Dear Islamic brothers! People should learn from this, who for the purpose of pleasing their leaders, Nigrāns, officers and masters, or to acquire their sympathy or to prove their loyalty; they disclose the privacy and slander the master’s opponents from various aspects. Those people, in fact, affirm their folly and confirm being rightful of Hell.

Ah! They will not be able to eat the food of Hell nor will they be able to wear the clothes of fire. Depicting the food served to the people of Hell, Mufti Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ explains in *Bahār-e-Sharī’at* on page 167, ‘People (in Hell) will be fed a thorny cactus. Its intensity is such that if one drop of it came to this world, its smell and stench would destroy the global economy and put the world into chaos. The thorny cactus will go into their throat and will choke them. The people will ask for water to swallow it down; they will be served boiling water. As soon as they bring it close to their mouths, the skin from their faces will melt and fall in the water. When the water enters their stomach, it will tear up their intestines to pieces and will make their insides flow like gravy towards their feet. They will be so thirsty that they will rush towards this water like those extremely thirsty camels that rush towards the stream.’ (*Bahār-e-Sharī’at*)

*Nār-e-Jahannam say Tū amān day, khuld-e-barīn day bāgh-e-jinā day*

*Az-paey Hazrat-e-Abū Ḥanīfah, Yā Allah mayrī j̄hawlī bhār day*

*Grant me, clemency from Hell, bestow high gardens and Paradise please*

*For the sake of Imām Abū Ḥanīfah, Yā Allah, fulfill my earnest pleas*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



## Those who criticize without cause

Sayyidunā Yaḥyā Bin Mu'āz رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ commented, 'I am surprised at those individuals who point fingers at pious individuals for performing permissible acts, but do not consider the worst of sins as deplorable and blameworthy for themselves. You will see them involved in evils of backbiting, tale bearing, jealousy, hatred, fraud, arrogance and self-appreciation without any remorse or repentance to criticize the pious individuals for using permissible things like clothes, delicious cuisines and savoury desserts.' (*Tanbīh-ul-Mughtarīn*, pp. 66)

## They may consume Ḥaram themselves, however...

Dear Islamic brothers! It is definitely true that some people have the habit of needlessly criticizing others. The critics earn themselves impure and Ḥarām income through borrowing money on interest, selling by lying, mixing inferior goods and engaging in tax fraud. Yet, when an Imām or a preacher receives an extra payment or a box of sweets on the birth of a child, then these individuals forget their own 'unhealthy' earnings and start backbiting and slandering against the scholars. May Allah عَزَّوَجَلَّ grant us refuge from such acts. Such individuals utter sentences like:

1. He is a Mawlvī who only knows how to eat.
2. He is a pot-bellied Mawlvī.
3. He (loves to) eat halvah.
4. He dies for extra payments.
5. He has gained weight by eating at these free gatherings.
6. His neck has grown thick by excessively eating (free-food).
7. He is a greedy 'Mawlvī' etc.

## We can see the speck in others' eyes, but...

Keep in mind! It is not Ḥarām but permissible for an Imām or scholar to accept extra payments, invitations or sweets (under Islamic law), an act that could be a source of virtues, if they render righteous intentions. The one who criticizes should review his own avenues of earnings. If in fact his earnings are from Ḥarām (forbidden) sources,

then he should strive to fulfil all the obligations of repentance. Further, he should sincerely repent from backbiting, accusing others and for carrying ill opinions of fellow Muslims. Have you ever noticed that when you point one finger towards someone, three of your fingers point towards you, as if they are silently portraying a message, ‘Before you point at others, work on improving yourself.’

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘You see the speck in others eyes (meaning you find others smallest mistake and publicize it), but fail to see a rock in your own eyes (meaning you fail to see your own major shortcomings).’ (*Ẓamm-ul-Ghībah li-Ibn Abid Dunyā*, pp. 95, Ḥadīṣ 57)

*Kab gunāḥaun say kanārā mayn karūn gā Yā Rab*

*Nayk kab ay mayray Allah banū gā Yā Rab*

*Kab gunāḥaun kay maraz say mayn shifā pāūn gā*

*Kab mayn bīmār Madīnay kā banū gā Yā Rab*

*When will I distance myself from sins and enormity*

*When will I actually join the ranks of piety*

*O Allah! When will I discover the remedy*

*To cure my heart and become a sincere devotee*

صَلِّ اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللّٰهَ	تُوبُوا إِلَى اللّٰهِ
صَلِّ اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ

### Avoid actions that cause others to backbite

Dear Islamic brothers! Whether you lead private lives or are in the public spotlight, we all should strive to lead our lives carefully and try to avoid actions which open the doors of backbiting. Let us look at a summary of a question in Persian and its answer (with its Urdu translation) which is printed in *Fatāwā Razawiyyah*, Volume 21, on pages 612-616. After reading this, you will realize how deplorable it is to carryout actions, which lead other Muslims towards backbiting, tale-bearing, asserting allegations and retaining suspicions thus instigating personal hatred (and mistrust). My master, A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن was asked:

**Question:** What do scholars of religious sciences and jurists of spiritual path say about the fact that Zayd is an Imām and also acts as a deputy. He eats at people’s houses who serve dead animal’s meat and pork to Christians and claims that there is no problem in doing so. People should wash their hands afterwards, and thus will attain purity. Based on Zayd actions, most people of the town have started eating at those people’s houses, whereas some people despise this action. Thus, a situation of conflict has risen. Thus, in the light of knowledge of Quran and Sunnah, please state the ruling as prescribed by Islamic law for Zayd. Similarly, what does the law say about the ones who support and assist Zayd, *يَبِينُوا تُوجِرُوا* ‘Reply and gather virtuous reward.’

**Answer:** Pious and practicing Muslims should completely avoid eating at the house of those Muslims who are so bold, courageous and far from the fear of Allah *عَزَّوَجَلَّ* that they have taken up an occupation to cook and serve such *Ḥarām* meats. Keep in mind, wherever there is an abundant use of *Ḥarām* things; there is always a lingering doubt that the utensils might become contaminated with *Ḥarām* impurities. Therefore, going to such places and dining there in doubtful contaminated utensils could give rise to public allegations. It is narrated in a *Ḥadīṣ*, ‘Whoever believes in Allah *عَزَّوَجَلَّ* and the Day of Judgment should refrain from places of allegations.’

Therefore, it is essential to safeguard and avoid situations that could result in finger pointing and accusations from others. Otherwise, these actions could cause your Islamic brothers to be drawn into grave sins of backbiting, laying false accusations, engendering hatred for others or enticing them to name calling. It is relayed in a *Ḥadīṣ*, ‘Avoid actions which displease the ears.’ (*Musnad Imām Aḥmad*, vol. 5, pp. 605, *Ḥadīṣ* 16701) Yet in another narration it is narrated, ‘Refrain from those actions on account of which you have to apologize.’ (*Al-Aḥādīṣ-ul-Mukhtārāh*, vol. 6, pp. 188, *Ḥadīṣ* 2199) Furthermore, without any genuine permissibility under Islamic law, it is not allowed to cause others to dislike you. The Holy Prophet *صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم* said: *بَشِّرُوا وَلَا تُنْفِرُوا* ‘Give Muslims glad-tidings and do not cause them to despise.’ (*Ṣaḥīḥ Bukhārī*, vol. 1, pp. 42, *Ḥadīṣ* 69)

Islamic law intends to unite individuals and to bring them closer rather than alienating them and pulling them apart. The intellect also dictates avoiding suspicious situations and unsophisticated places, which lead others to be suspicious and lay blame. It is relayed in a *Ḥadīṣ*, ‘After believing in Allah *عَزَّوَجَلَّ* the exalted, the foundation of intellect is

to love people and make friendships with them.’ (*Jam’-ul-Jawāmi*, vol. 4, pp. 339, *Ḥadīṣ* 12332) This humble servant (i.e. A’lā Ḥaḍrat) has collected these Aḥādīṣ at length and in detail in his thesis *Jamāl-ul-Ijmāl* and in its explanatory notes under the title *Kamāl-ul-Ikmāl*.

In short, intellect and courtesy dictate that these undeniably wrong actions entail several evils and their end is definitely disgraceful. When such actions are bound to result in dispute and discord amongst Muslims, then it becomes a grave crime to act upon them. Hence, Allah ﷻ says:

Mischief is more grievous than killing. **وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ**

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 2, *Surah Al-Baqarah*, Verse 191)

In addition it is relayed to us in a Ḥadīṣ, ‘Fitnaḥ (discord) is sleeping. Allah’s curse be upon the one who awakens it.’ (*Al-Jāmi’-uṣ-Ṣaghīr*, vol. 4, pp. 339, *Ḥadīṣ* 12332) If you observe these people carefully, you will come to realize that those individuals, who carry out such actions, are utterly oblivious of the requisites of our religion. They contend that the sole purpose of their lives is to lead a life style free of any restriction or worry.

A’lā Ḥaḍrat, (Shaykh Imām Aḥmad Razā Khān رحمته الرحمن) continues on to explain that eating and performing other actions with Christians are the doings of the belligerent and morally degenerate people. Further A’lā Ḥaḍrat رحمته الله تعالى has said: ‘...And whoever claimed that cooking pork and meat of a dead animal and feeding it to non-Muslims does not matter and that there was no Ḥarām in it; has surely perpetrated a false concept. It is certainly not advisable to issue such judgments without prior knowledge or research. It is unacceptable and strictly forbidden to pollute oneself with impurities, without any lawful cause under Islamic law. It is even more essential to refrain from these activities, when one intends to rectify others in the society from wrong doings. Surely, it is impermissible and Ḥarām for a Muslim to pollute their hands for cooking things classified as Ḥarām or impermissible. Remember this rule of thumb, whatever is declared as Ḥarām to receive, is also Ḥarām to give. Allah ﷻ says:

And help not one another in sin and transgression. **وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ**

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 6, *Sūrah Al-Māidah*, Verse 2)

And Allah the Exalted is All Glorious, Greatest of all and Omniscience (All-Knowing).’

*Cĥup kay logon say kiyay jis kay gunāĥ  
Woĥ khabardār ĥay kyā ĥonā ĥay  
Aray O Mujrim bay-parwā daykĥ  
Sir pay talwār ĥay kyā ĥonā ĥay*

*You break the rules of Allah, secluded from the mass  
He is well aware what will come to pass  
Sinners don't be heedless; wakeup and beware  
Sword hangs on your neck; your future is despair*

### Blessing of watching Madanī Muẓākarāĥ on Madanī channel

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, Dawat-e-Islami a non-political propagational movement of Quranic teachings and Sunnaĥ has several departments which aid in spreading the Islamic message around the globe. Amongst them is the department of Madanī channel, a channel that is popularizing the message of Dawat-e-Islami in households through television in several countries. It is purely an Islamic channel, no movies, no music, and no women and it has one hundred percent Islamic colours.

**اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, several non-Muslims have embraced Islam through its telecasts. Several non-committal individuals have adopted regular Ṣalāĥ and untold numbers of people have repented from their past sins and have opted for a path of Sunnaĥ. Let us hear one Madanī parable of the Madanī channel to highlight its effectiveness. One Islamic brother e-mailed me this Madanī parable.

Here is its synopsis: It is commonplace that during our conversation, these days, we are known to divulge into backbiting without even realizing it. One brother, who was staying in Bāb-ul-Madīnaĥ (Karachi), came from Bāb-ul-Islam (Hyderabad) relayed this Madanī parable in the presence of other Islamic brothers: One of my friends told me, ‘My sister is short-tempered and gets easily annoyed. If she gets upset with anyone, she does not step up and greet them first. My sister and my sister-in-law had a confrontation on some issue and my sister stopped talking to her. Coincidentally that very evening on Dawat-e-Islami’s beloved and favourite television channel – the Madanī channel – they

aired a Silsilah (program) entitled ‘Madanī Muḏakarāh’ and the topic of discussion was on how to safeguard oneself from the perils of backbiting. After watching the program (my irate sister who never compromised with anyone), not only approached my sister-in-law but also apologized for her mistakes and reconciled with her.’

#### Four instances of backbiting in this Madanī parable

Dear Islamic brothers! The above-mentioned Madanī parable begins with a true statement that during our conversations a floodgate backbiting is unleashed and we don’t even realize it. Even in the above anecdote, there are four occurrences of backbiting, but they will not be considered as sinful backbiting because for them to count as a sin, they have to be designated to a particular individual.

In the parable relayed, it talks about a sister, but the sister is not designated. It is highly possible that the person had more than one sister. Now if the narrator talked to the brothers who knew that he has only one sister and he told them without having any cause of exemption from Islamic law, then in that case all four would count as sins – sins of backbiting. Just to make us realize the reality of backbiting, let me list the four phrases used in the Madanī parable above, which constitute as backbiting:

1. My sister is short-tempered and gets easily annoyed.
- 2-3. If she gets upset with anyone, she does not step up and greet them first or meet with them. These two backbiting instances were repeated twice.
4. The mentioning of ‘My sister and my sister-in-law had a confrontation on some issue and my sister stopped talking to her’, also counts under revealing the household secrets, which in itself is against ethical behaviour and falls under backbiting.

Now if the person who relayed the Madanī parable revealed that his sister is irate with the intent that the Sunnah inspired Madanī channel gains publicity and people realize its importance, then this would be deemed as a virtuous intention. Still with good intent, it is advisable to tell the Madanī parable with caution and to disguise the characters so that the people can never deduce them specifically as persons of the anecdote. For example, he could have said, ‘*This happened with one Islamic brother that his sister was short tempered...*’ However, during such conversations, serious demeanour is vital otherwise if

one is smiling and relaying the event in a peculiar manner, it might cause others to realize that he is talking about his own household.

*Ilāhī! Apnī raḥmat say Tū ḥikmat kā khazīnāḥ day  
 Ḥamayn ‘aql-e-salīm Maulā! Paey Shāh-e-Madīnāḥ day  
 Khudāyā guftagū karnay ka Tū Madanī qarīnāḥ day  
 Bachā ghībat say, bak bak say ḥamayn Qufl-e-Madīnāḥ day*

*With Your mercy grant me wisdom O Allah!  
 Grant me complete comprehension for the sake of the Holy Prophet!  
 Allah! Give me the proper etiquettes of conversing  
 Safeguard me from backbiting and excessive talking*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
 تَوَبُّوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
 صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Master’s love for his companions

Master of both Worlds, Embodiment of Nūr, the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘No companion should come to me with a talk about the other; I want to come to you with a clean heart.’ (*Sunan Abī Dāwūd*, vol. 4, pp. 348, Ḥadīṣ 4860)

The grand master of Ḥadīṣ, Shaykh ‘Abdul Ḥaq Muḥaddiṣ Dihlvi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي while elaborating on this phrase, ‘No companion should come to me with a talk about the other’ has written: Neither should we talk about their shortcomings, wrong actions and bad habits, nor should we say that he said this or he did this or that he was saying such-and-such. (*Ashī’a-tul-Lam’āt*, vol. 4, pp. 83) Explaining the other part ‘I want to come to you with a clean heart’: The renowned commentator of the Quran, Muftī Aḥmad Yār Khān Na’īmī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى said, ‘(That when I come to you) I have no malice, no hate for anyone. Keep in mind, this is only mentioned for our guidance that we should keep our hearts clean from malice of fellow Muslims to gain the true blessings of Madīnāḥ (Anwār-e-Madīnāḥ). Otherwise, the Prophet’s blessed heart is the fountain of mercy and guiding light and impurities (of malice and hatred) have no dominion there.’ (*Mirāt-ul-Manājīḥ*, vol. 6, pp. 472)

## You love the slaves so...

سُبْحَنَ اللَّهِ عَزَّوَجَلَّ, the aforementioned narration gives a glimpse of the depth of love of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for his slaves and followers. A'lā Ḥaḍrat's brother, Shaykh Ḥasan Razā Khān عَلَيْهِ رَحْمَةُ الْحَقَّان has written this beautiful couplet (in Urdu):

*Tum ko to ghulāmaun say ḥay kuch aysī maḥabbat  
Ḥay tark-e-adab warnāḥ kaḥayn ḥam pay fidā ḥo*

*You have such love for your slaves, it is against manners  
Otherwise, we would say you have sacrificed yourself for us*

(Żauq-e-Na'at)

## A warning to the backbiters

The aforementioned Ḥadīṣ is a lesson for those who, without any justification under Islamic law, reveal weaknesses and shortcomings of people to others and indulge in backbiting; like the ones who speak ill about a student to his teacher, a son to his father, an employee to his employer, a disciple to his Murshid. Thus, carrying the burden of a major sin and tarnishing the reputation of those people in the eyes of the beholder. They

I wish we never fall in the sights of our Murshid. I wish repeatedly millions of hearty wishes that we stay in the good books of our Murshid.



might not realize that their actions might cause several problems – problems which every intelligent person can easily comprehend when a student falls from grace in the sight of his teacher, when a subordinate falls in the sight of his Nigrān (group leader) and when a disciple (Murid) falls in the eyes of his Murshid (spiritual guide). It is my earnest

wish that the person backbiting would stop and think what would happen to him if he himself was humiliated and degraded in front of his teacher or spiritual guide. I wish we never fall in the sights of our Murshid. I wish repeatedly millions of hearty wishes that we stay in the good books of our Murshid.

*Sadā Pīr-o-Murshid rahayn ḥam say rāzī  
Kabḥī bhī na ḥaun yeḥ khafā Yā Ilāḥī!*

*Allah! May our Pīr stay well-pleased  
And may he never be displeased*



Ah! I wish, the Beloved and Blessed Prophet ﷺ is always pleased with us slaves and may he never remove us from his merciful sight.

*Na uñ sakay gā qiyāmat talak Khudā kī qasam*

*Kay jis ko tū nay naẓar say girā kay choř diyā*

O Allah ﷻ! Rab of the Beloved Prophet ﷺ! Excuse all our mistakes and keep us in the shade of Your mercy. Ah! If You are displeased with us, where will we turn? Whose door will we knock on?

*Gar Tū nārāz huwā mayrī ḥalākat ḥo gī*

*Ḥaye mayn nār-e-Jahānnam mayn jalūn gā Yā Rab*

*Kar mu'āf aur sadā kay liye rāzī ḥo jā*

*Yeh karam ḥo gā to Jannat mayn rahūn gā Yā Rab*

*O Allah! It is my utter loss*

*Burning in the inferno, if You are displeased*

*I shall reside in Paradise if You Pardon me and are pleased*

## Elders should not listen to the backbiting of the young

It is my earnest Madanī request to the teachers, Nigrān etc. if someone comes to you and backbites against your subordinates without any justification under Islamic law, and if you are able, stop them right away. Otherwise, you would fall into the sin of listening to backbiting. It is highly possible that after hearing the backbiting about your subordinate or student, you might get angry and utter ‘something’ in retaliation, which that backbiter might relay to the other person leading to further evils.

Assuming, he succeeds in conveying to you the slanders perpetrated against you and if you do not act the proper way to safeguard yourself from listening to this backbiting then in that case, to ensure a positive outcome in the Hereafter, fulfil the proper requirements of repentance right away. Try to persuade the backbiter to repent as well. Further, do not change your favourable attitude towards the person who was mentioned to you and do not let this cultivate suspicions in your heart. Don't pass along this

information to anyone either and as soon as the evil thought of relaying this slanderous talk to others crosses your mind, remind yourself the Ḥadīṣ:

كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

**It is enough for a person to be a liar that he relays anything he has heard  
(without research) to others.**

*(Ṣaḥīḥ Muslim, pp. 8, Ḥadīṣ 5)*

With the intent to learn a lesson from the aforementioned Ḥadīṣ, do not narrate the unfavourable things you heard to anyone else, otherwise, you would also slip into the sin of backbiting. After research if the things you heard turn out to be true, with good intentions at heart, try to reform the subordinate Islamic brother as well.

Always bear in mind that apparently, you have been granted a position of authority, but you are unaware what the hidden divine decree holds for you. Therefore, with a sincere heart adopt humility, humility and humility. Accepting your low importance and ranking, recite these couplets addressing the Prophet ﷺ:

*Khāk mujh mayn kamāl rakhā hay  
Mustafa nay sanbhāl rakhā hay  
Mayray ‘aybaun pay dāl kar pardaḥ  
Mujh ko achchāun mayn dāl rakhā hay  
Tayrā Ayjaz kab kā mar jātā  
Tayray tukṛon nay pāl rakhā hay*

*On my own, I have no distinction; however,  
The support of the Prophet is my foundation,  
Covering my deficiencies,  
He has put me amongst the righteous  
Your Ayjaz would have been destroyed long time ago,  
But he is sustained by your endowments and donation*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Telltale could never be trusted

Never believe whoever comes to you and backbites about a believer because whoever backbites, that person becomes a sinful person (Fāsiq). The news (under Islamic law) relayed by a Fāsiq is not considered reliable.

Once Shaykh Sayyidunā Imām Muhammad Bin Shihāb Zuhri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي was sitting close to the king Sulaymān Bin ‘Abdul Malik, a man came and the king addressed him in an annoyed manner, ‘I have learnt that you said such-and-such against me.’ He said, ‘I have not said anything like that.’ The king insisted, ‘Whoever told me is a truthful man (how can he lie to me).’ Imām Zuhri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي intervened and said to the king, ‘(Whoever informed you is a telltale and) a telltale cannot be a truthful person.’ Upon this, the king regained his composure and replied, ‘Shaykh you have made a statement which is definitely true.’ Then he turned to that person and told him: إِذْهَبْ بِسَلَامٍ ‘Return with peace.’ (*Ihyā-ul-‘Ulūm*, vol. 3, pp. 193)

## Way of Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz

One man approached Amīr-ul-Muminīn Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللَّهُ تَعَالَى عَنْهُ and said something against another person. He warned, ‘If you would prefer, I could research what you have told me and if you are found to be untruthful than you stand a chance of being categorized under this verse of the Quran:

**إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا**

If any disobedient comes to you make a strict enquiry.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 26, Sūrah Al-Hujurāt, Verse 6)

On the other hand, if you were found to be truthful, you would still be considered as explained in this verse of the Quran:

**هَذَا مَشَاءُ نَبِيمٍ**

One who taunts a lot, going around with slander.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 29, Sūrah Al-Qalam, Verse 11)

And if you prefer I may forgive you.’ He replied, ‘O leader of the faithful, please forgive me! I will refrain from this (i.e. backbiting and tale-bearing) forever.’ (*Ihyā-ul-‘Ulūm*, vol. 3, pp. 193)

May Allah ﷺ have mercy upon him and forgive us for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### You have come to me with three evils

One man approached a sage رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ and said some negative things about one of sage’s friends. The sage said to him, ‘Sadly, you have come to me with three evils:

1. You have caused me to dislike a fellow Islamic brother;
2. Because of your talk, you have caused me to ponder (and worry about other’s character); and
3. You have tarnished your truthful character (i.e., I considered you a safekeeping and truthful individual, but you turned out to be a person who cannot retain a secret to himself).’ (*Ihyā-ul-‘Ulūm*, vol. 3, pp. 193)

### Safeguard yourselves from the thieves of love

Elders of our religion have advised us to safeguard ourselves from the enemies of the intellect and the thieves of love. These thieves are disaffected and tattletale as well. A thief steals worldly materialistic possessions, but they (who backbite and tattletale) steal the love (and respect) people have among themselves. (*Al-Mustadrak*, vol. 1, pp. 151)

### I am in a state of struggle until we part

Shaykh Sayyidunā Maṣṣūr Bin Zāzān عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى said, ‘By Allah ﷺ! Whenever someone comes and sits with me, I find myself usually in a state of battle against that person because neither will that person refrain from alienating me from my friends by backbiting

against them, nor will he avoid revealing what others say about me. Thus, they put me through anxiety and mental agony. (*Tanbih-ul-Mughtarīn*, pp. 196)

May Allah ﷺ have mercy upon him and forgive us for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Mujhay ghībaton say bachā Yā Ilāhī*

*Bachūn chughliyon say sadā Yā Ilāhī*

*Kabhī bhī lagāūn na tuḥmat kisī per*

*Day tawfiq ṣidq-o-wafā Yā Ilāhī*

*Allah! Guard me from backbiting and slandering*

*May I refrain from gossiping and tale-bearing*

*Allah! Safeguard me from laying false allegation*

*Aid me in truthfulness and your loyal devotion*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Received faith 17 days before death through the Madanī channel

Let me summarize the tale relayed to me by an Islamic brother from Siddiqabad: There was a 50-year old non-Muslim living in Karachi. اَلْحَمْدُ لِلّٰهِ ﷺ, he embraced Islam while watching the Madanī channel on the fabulous day of Monday the 20<sup>th</sup> of April 2009, impressed by the true teachings of the Muslim faith. He was given a Muslim name - Muhammad Ṣiddiq.

Soon afterwards, he attended the weekly Sunnah-inspiring Ijtimā' at Dawat-e-Islami's International Headquarters, Faizān-e-Madīnah and from there he travelled with a 12-day Madanī Qāfilah with the devotees of the Prophet to learn the Sunnah. Two or three days after his return, a car near Kakri Ground (in Bāb-ul-Madīnah, Karachi) hit him.

The accident proved fatal and seventeen or eighteen days after acquiring the precious gift of Īmān (faith), he left this world. May Allah ﷺ forgive him.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Madanī channel kī muḥim ḥay Nafs-o-Shayṭān kay khilāf*

*Jo bhī daykhay gā, karay gā إِنَّ شَاءَ اللَّهُ i'tirāf*

*Nafs-e-ammārah pay zarab aysī lagay gī zordār*

*Kay nadāmat kay sabab ḥo gā gunahgār ashkbār*

*To campaign against the Nafs and Satan is Madanī channel's aim*

*Whoever watches it shall إِنَّ شَاءَ اللَّهُ proclaim*

*It will move your heart and rattle your Nafs*

*The deviant will weep with guilt and remorse*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Before death some get reformed and some get derailed

الْحَمْدُ لِلَّهِ ﷻ, he was indeed fortunate to be endowed with the wealth of Islam only seventeen or eighteen days before he passed away. Allah ﷻ is Independent and Sovereign and no one knows what is in store for him in the hidden divine decree. Someone might have spent all his life in a state of disbelief, but may receive faith at the time of his death. Whereas, another might have spent all his life in virtuous deeds, but might face an unfavourable and faithless demise. We seek goodness from Allah Almighty ﷻ.

In this context, let us listen and try to deduce some lesson from the following Ḥadīṣ, relayed by the Mother of the faithful, Sayyidatunā 'Aishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا: When Allah ﷻ wills good for a person then one year before his death, He ﷻ designates an angel to him who keeps re-tacking him towards the right path until he dies with belief. Upon his death, people say that so-and-so died in a good state. When such a fortunate and pious person starts to die, his soul departs quickly. At that time, he prefers to meet Allah ﷻ and Allah ﷻ likes to meet him. When Allah ﷻ wills bad for a person, then one year before his death a Satan is appointed upon him, who lures him until he reaches the worst time of his life and then dies. As death approaches him, his soul gets

stuck. At that time neither does the dying person want to meet Allah عَزَّوَجَلَّ, nor does Allah عَزَّوَجَلَّ.’ (Musnad Ibn-e-Rāḥawayḥ, vol. 3, pp. 503)

*Īmān pay day maut Madīnay kī galī mayn  
Madfan mayrā Maḥbūb kay qadmaun mayn banā day*

*Grant me death on faith in the street of Madīnaḥ  
Make my burial by the feet of the Beloved of Allah*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
تُوبُوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Īmān revitalized in Faizān-e-Madīnaḥ

This is a synopsis of what an Islamic brother from Sultanabad [Bāb-ul-Madīnaḥ, Karachi (Pakistan)] relayed, ‘There was a non-Muslim who was residing with some of his friends in our locality (he was about 30 years of age). Some of his friends were Muslims as well. They used to watch movies and TV programs on cable television, as it is a common practice amongst the youth today. When Madanī channel was launched in the blessed month of Ramadan 1429 A.H., its Madanī telecasts were also relayed on the cable networks. The non-Muslim really liked the Madanī telecasts when he saw them. Now he would often watch the Madanī channel. By the blessings of watching the programs, one day he went to the International Headquarters of Dawat-e-Islami, Faizān-e-Madīnaḥ in order to wash away the darkness of his disbelief and to enlighten his heart with the light and guidance of Islam and there he pronounced the Kalimah and became a Muslim.

In the weekly Sunnah-inspiring Ijtimā’ in front of thousands of attendees and viewers of the Madanī channel, he became the disciple of Ghauṣ-e-A’zam Shaykh ‘Abdul Qādir Jilānī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. Thereafter, he promptly attended congregational Ṣalāḥ and started growing a beard. Occasionally, he would also adorn his head with a turban about his cap. Further, he also started learning the proper recitation of the Quran in Dawat-e-Islami’s Madrasa-tul-Madīnaḥ (for adults). He also attended the 3-day Sunnah-inspiring

Ijtimā' at Şahrā-e-Madīnah in Madīna-tul-Auliya, Multan. May Allah ﷺ grant him and all of us steadfastness on our faith.'

آمِينَ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Nāch gānon aur filmon say yeḥ channel pāk ḥay  
Madanī channel ḥaq bayān karnay mayn bhī bay-bāk ḥay  
Madanī channel mayn Nabī kī Sunnataun kī dhūm ḥay  
Aur Shayṭān la'īn ranjūr ḥay maghmūm ḥay*

*Neither dance, no songs no movies,  
Madanī channel is devoid of such anomalies  
Sunnahs relayed and truth boldly proclaimed  
Satan is dejected, distraught and distressed*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Backbiter's supplications are not accepted

Sayyidunā Shaykh Faqīh Abul Layṣ Samarqandī رَحِمَهُ اللَّهُ الْعَزِيزُ has said, 'Supplications of three individuals are not accepted:

1. Whoever eats Ḥarām;
2. Whoever excessively backbites; and
3. Whoever envies other Muslims.' (*Tanbīḥ-ul-Ghāfilīn*, pp. 95)

### Guarantee for Paradise

Here is a blessed narration from the Master of all the Prophets, the Mercy for the Universes, the Beloved of Allah ﷺ, 'Whoever sits in his home and does not backbite against other Muslims, Allah ﷺ is his Guarantor for Paradise.' (*Al-Mu'jam-ul-Awsaṭ*, vol. 3, pp. 46, Ḥadīṣ 3822)

### Neighbour of the Master in Paradise

Companion Sayyidunā Abū Sa'īd Khudrī رَضِيَ اللَّهُ تَعَالَى عَنْهُ relayed that the Most Noble Prophet ﷺ said, 'Whoever performs Ṣalāḥ properly, his household is large (has more



members) but provisions are limited and does not backbite, he and I will be like this in Paradise (i.e. the Prophet ﷺ displayed his index finger and middle finger together).’ (*Musnad Abū Ya’lā, vol. 1, pp. 428, Ḥadīṣ 986*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Favours endowed in Paradise

Dear Islamic brothers! **سُبْحَنَ اللَّهُ عَزَّوَجَلَّ**! The aforementioned Ḥadīṣ mentions a Madanī prescription to gain access to the neighbourhood of the Last Prophet ﷺ in Paradise. **سُبْحَنَ اللَّهُ, سُبْحَنَ اللَّهُ, سُبْحَنَ اللَّهُ**, the greatness of Paradise is truly marvellous. Dawat-e-Islami’s publishing house ‘Maktaba-tul-Madīnah’ has published a 1250 page book (in Urdu) under the title ‘*Bahār-e-Sharī’at*.’ I hereby present to you some glimpses from that book’s chapter on Paradise, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will yearn to enter it. Step up your vigorous efforts to attain Allah’s gracious Paradise. Thus, it is narrated:

1. If any object from Paradise, the size of a fingernail is revealed in this world, all the lands and the seas would get adorned by it.
2. If a Heavenly bangle (or bracelet) were displayed, it would negate the sunshine from the sun just like the sun dims out the glow of the stars.
3. A space small enough to lay down a whip in Paradise is better than this entire world and all the things in it.
4. Walls in Paradise are made of gold and bricks are made of silver. Musk is used as the bonding agent.
5. The dwellers of Paradise will be presented with the tastiest of tasty cuisines. Whatever they wish shall be promptly presented in front of them.
6. When they see a bird and if they wish to eat it, it will be presented to them roasted at the same time.
7. If they wish to have water, the container will come into their hands and it will have the exact amount of water, milk, wine (heavenly) and honey that they desire, neither a drop more nor a drop less. After they have finished their drink, the container will go back to where it came from.

8. The worldly wines have a foul odour, a bitter taste, and an intoxicating effect. Whoever drinks it, loses his reasoning ability, self-control, and starts using profanity. The wine in Paradise will be free from such negatives.
9. There are no impurities in Paradise. There is no urine, no stool, no earwax, no dried nasal mucus nor bodily grime.
10. One will have a pleasure-giving fragrant burp as well as he will perspire fragrantly.
11. All the food will be digested.
12. The burp and sweat will smell like musk.
13. Just like breathing, the tongue will be glorifying and praising Allah عَزَّوَجَلَّ voluntarily and involuntarily.
14. Everyone will have at least ten thousand servants at his service. Each one of them will have a silver bowl in one hand and a gold bowl in the other. All bowls will be filled with a variety of blessings (cuisines), each novel in colour. As they eat, instead of the taste diminishing away, it will actually enhance. Every morsel will have seventy flavours each distinct from the other and all these flavours will be tasted without one flavour overwhelming the other.
15. Neither will their dresses be worn out nor will their youth wither away.
16. If someone were to wear a dress from Paradise in this world, whoever saw it would faint. People's eyes would not be able to bear (its magnificence) and faint.
17. If any Hūr from Paradise were to spit in the ocean, it would turn sweet. According to one Ḥadīṣ, if a heavenly maiden were to spit in the seven oceans (of the world) the water would turn sweeter than honey.
18. Besides the hair on the head, eyebrows and eyelashes, the dwellers of Paradise will not have any bodily hair. All will be clean-shaven and their eyes be lined with kohl. Everyone will look thirty years old and will never look older than that.
19. Then, the people will go to the market place (by Allah's orders) which would be surrounded by the angels. They will see things that their eyes have never seen, nor their ears ever heard; nor have their minds ever thought of. There will be no buying or selling, whatever they like in the market place will just be sent along with them.

20. People of Paradise will meet others in this market. When a person from a lower grade will meet another from a higher grade and will like his dress, then before their talk is finished he will feel his dress is better than the other's dress because there is no sorrow in Paradise.
21. Whenever they will want to meet each other their thrones will move closer. Before Allah عَزَّوَجَلَّ, the most respectable person amongst them is the one who is blessed with the privilege of beholding Almighty Allah عَزَّوَجَلَّ in the mornings and in the evenings.
22. When all the dwellers of the Paradise would have entered, then Allah عَزَّوَجَلَّ will ask them, 'Do you want anything else that I shall provide for you?' They will say, 'You have illuminated our faces and you have let us enter Paradise and saved us from Hell.' Then the veil, which is drawn upon the people, would be lifted and they will behold Allah عَزَّوَجَلَّ. They have not been awarded anything greater than this (gift).'

(Bahār-e-Sharī'at, vol. 1, pp. 152-162)

اللَّهُمَّ ارْزُقْنَا زِيَارَةَ وَجْهِكَ الْكَرِيمِ بِجَاهِ  
حَبِيبِكَ الرَّؤُفِ الرَّحِيمِ عَلَيْهِ الصَّلَاةُ وَالتَّسْلِيمُ، آمِينَ!

Allah! For the sake of Your Beloved, the Compassionate and Beneficent Prophet (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ),  
endow us with Your Divine Vision. Āmīn!



Ĥo naẓar-e-karam baĥr-e-Ziyā sūay gunahgār  
Jannat mayn paṛausī mujĥay Āqā kā banā day

Bestow your grace towards me, the sinner, for the sake of Ziyā  
Make my abode in the vicinity of my Master, in Paradise

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

## How to get Ḥürs?

Dear Islamic brothers! During your conversations, strive to avoid backbiting and all sinful conversations; and make yourself worthy of Paradise. Move your tongues a little and invoke **أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ**, and be rewarded with Ḥürs in Paradise. After worshipping for forty years, a sage made a supplication, ‘Allah **عَزَّوَجَلَّ**! Show me a glimpse of the blessings You will bestow upon me in Paradise.’ While he was still busy in his supplication, the arch of the Masjid split open and a beautiful Ḥür emerged from the cleft and said, ‘You will get one hundred Ḥürs like me, each will have one hundred helpers, and each helper will have a hundred slave-girls, and each slave-girl will have a hundred assistants.’ Upon hearing this, the sage rejoiced and inquired, ‘Will anyone get more than me in Paradise?’ She replied, ‘Every common inhabitant of Paradise, who would have invoked **أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ** in the morning and evening, will receive these. (*Rauḍ-ur-Riyāḥīn*, pp. 55)

## Defamation of another Muslim is Ḥarām

The Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, ‘All belongings of one Muslim are Ḥarām for another Muslim: his possessions; his honour and his blood. It is enough for one’s wickedness that he considers his Muslim brother inferior to himself.’ (*Sunan Abī Dāwūd*, vol. 4, pp. 354, Ḥadīṣ 4882)

## What is arrogance?

Dear Islamic brothers! Arrogance or pride is when someone considers himself as superior than others. Firstly, arrogance is Ḥarām and secondly, it instigates one towards backbiting. Further, an arrogant person tends to ridicule others, who he considers inferior to himself. Allah **عَزَّوَجَلَّ** has said in the Quran in Sūrah Al-Ḥujurāt, Part 26, Verse 11:

**يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ  
أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ**

O believers! Let not the men scoff at the men, perchance they may be better than those who scoff, and nor than those who scoff, and not the women at other women, perchance that they may be better than those women who scoff...

[Kanz-ul- Īmān (Translation of Quran)] (Part 26, Sūrah Al-Ḥujurāt, verse 11)

## Don't look at others with disdain

Shaykh Sayyidunā Imām Aḥmad Bin Ḥajar Makkī Shafi'ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ while elaborating on this verse said: 'سُخْرِيَهْ' [Sukhriyah in the verse] refers to one who is mocked and is looked down upon with despise. This order of Allah عَزَّوَجَلَّ signifies that we should not look down upon anyone with disdain. It is possible that the one who we look down upon is actually at a better and higher status in the court of Allah عَزَّوَجَلَّ. It is relayed from the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'There are several people who are in a miserable state, their hair are scattered and their clothes are worn out. No one cares about them, but if they were to swear by Allah's name on any issue, Allah عَزَّوَجَلَّ would fulfil their words.' (*Sunan-ut-Tirmizī, vol. 5, pp. 459, Ḥadīṣ 3880*)

Satan, the cursed, considered Prophet Sayyidunā Ādam Ṣafīyullāh عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ inferior to him and thus suffered an eternal loss. On the other hand, Ādam Ṣafīyullāh عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ received everlasting reverence and there is a great difference between them. This Ḥadīṣ also infers that we should not consider others as inferior to us and should always avoid despising them with disdain because we are unaware that perhaps, one day the other person might attain a position of respect and we might be disgraced – and then he might take revenge.

لَا تُهَيِّنَ الْفَقِيرَ عَلَيْكَ أَنْ تَرْكَعَ يَوْمًا وَالذَّهْرُ قَدْ رَفَعَهُ

*Don't disgrace a poor man, you never know; you might be needy one day. Allah عَزَّوَجَلَّ might grace him with wealth; and let your poverty stay.*

(*Az-Zawājir 'Aniqtirāf-il-Kabāir, vol. 2, pp. 11*)

## Who is Muslim? Who is Muḥājir?

Dear Islamic brothers! It is incumbent upon every Muslim that he does not hurt another Muslim unnecessarily. Neither should he steal others' belongings, nor should he backbite against him. Also, a Muslim should never ridicule a believer nor should he hurt him or fight with him; in fact, both should be each other's protectors. The Knower of the Unseen صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'A (complete) Muslim is one who avoids harming other Muslims with his hand and tongue. Similarly, a (complete) Muḥājir is one who gives up all that is forbidden by Allah عَزَّوَجَلَّ.' (*Ṣaḥīḥ Bukhārī, vol. 1, pp. 15, Ḥadīṣ 10*)

The renowned exegetist of the Quran, Ḥakīm-ul-Ummat, Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَان, while elaborating on this Ḥadīṣ, has explained: A complete Muslim is one who is a Muslim by all means – by definition and by actions [as prescribed under Islamic law]. A person is a Momin when he neither backbites another Muslim, nor curses at him, nor tattles on him, nor passes sarcastic remarks to him. He does not physically hurt them, nor does he write anything against them. Further, a complete Muḥājir is one who not only migrates from his homeland, but also migrates from the commission of sin; or literally leaving sins, which is also migration – and that continues persistently. (*Mirāt-ul-Manājīḥ*, vol. 1, pp. 29)

### It is impermissible to hurt even by rolling the eyes

Dear Islamic brothers! The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘It is not allowed for any Muslim to terrify another Muslim.’ (*Sunan Abī Dāwūd*, vol. 4, pp. 391, Ḥadīṣ 5004)

At another instant, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘It is impermissible for a Muslim to roll his eyes in a manner which harms another Muslim.’ (*Az-Zuḥd li-Ibn-e-Mubārak*, pp. 240, Raqm 689) (*Itḥāf-us-Sādaḥ li-Zubaydī*, vol. 7, pp. 177)

### Heart-wrenching itch

Dear Islamic brothers! It might seem very simple and easy to harm a fellow Muslim and hurt his feelings; to curse them, to backbite against them, to slander them, but this could turn into a heavy burden in the Hereafter, if these acts result in displeasing Allah Almighty عَزَّ وَجَلَّ.

It is narrated on 21<sup>st</sup> page of the Urdu booklet ‘*Zulm kā Anjām*’, published by Dawat-e-Islami’s publishing house, Maktaba-tul-Madīnah: Shaykh Sayyidunā Yazīd Bin Shajarah عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has narrated that: Like the seas have shores, and Hell also has shores which have snakes like the Arabian camels and scorpions like mules. When the dwellers of Hell will plead to lessen their punishments, it will be ordered for them to be pulled out to the shore. As soon as they are pulled ashore, these snakes will grab them by their lips and faces and peel away their skins. They will turn towards the fire to safeguard themselves, and then they will be inflicted with an itch. They will itch so much that all their muscles and flesh will be plucked away and only bones will remain. It will be called out, ‘So-and-

so! Are you hurting now?’ They will say, ‘Yes.’ Then it will be said, ‘This is the punishment for the harm you caused to the believers.’ (*Attarghīb Wattarhīb*, vol. 4, pp. 280, Ḥadīṣ 5649)

*Ay khāṣa-e-khāṣān-e-Rusul waqt-e-Du’ā ḥay*

*Ummat pay tayrī ā kay ‘ajab waqt paṛā ḥay*

*Tadbīr sanbhālnay kī ḥamāray nahīn koī*

*Ḥān aik Du’ā tayrī kay maqbūl-e-Khudā ḥay*

*Prophet it is time to make a special supplication*

*As turmoil and hardships engulf your nation*

*No recourse in sight, only relying on your supplication*

*For surely your pleas are accepted without exception*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Fortune enlightened by the blessings of Mawlūd celebration

Dear Islamic brothers! In order to get rid of the habit of backbiting and to develop a habit of offering Ṣalāḥ and practicing the Sunnah, keep yourself attached to the righteous Madanī environment of Dawat-e-Islami and travel in the Madanī Qāfilaḥ with the devotees of the Prophet to learn the Sunan of the Holy Prophet. To prosper in this life and to be successful in the Hereafter, follow the Madanī In’āmāt booklet. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islami within the first ten days of each Madanī month. Celebrate Mawlūd – the Blessed Birthday [of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] – with the devotees of the Prophet as it has numerous blessings.

Here we present to you the synopsis of the narrative of an Islamic brother, who was from the city of Trarkhel Sudhnoti district (in Kashmir): On the 12<sup>th</sup> night of Rabī’-un-Nūr 1430 A.H., our Masjid was being decorated with green flags and splendid illuminations to celebrate the blessed night. Just then, four drug addicts entered the Masjid and informed the Imām that they were about to use drugs, but then they thought to themselves that, ‘Tonight is the Mawlūd night. Will we even sin on this night? Why should not we repent?’ Therefore, they had come to him. Thereafter, they repented and joined the congregation to amass the blessings of the Mawlūd celebrations. The Imām of the Masjid quickly contacted a representative of Dawat-e-Islami. He came soon afterwards with some Islamic brothers and they met with the drug addicts with great enthusiasm. Later that

night, the drug addicts travelled with the 3-day Madanī Qāfilāh, following the prescribed schedule of the Qāfilāh. Their passion was highly commendable.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, by the blessings of Mawlūd celebration, all four of them made righteous intentions to establish the Ṣalāh, adorn the beard, acquire the blessing of 63-day Tarbiyyatī Course and attend the Masājīd etc. Furthermore, all of them made a Bay'at [initiation] into the Qādirīyyah Razawīyyah spiritual Sufi order along with their family members and became 'Aṭṭārī. At the time of delivering the statement, it had only been a few days since they joined the righteous Madanī environment and at that time, they were travelling in a 12-day Madanī Qāfilāh.

*Khūb jhūmo ay gunahgāraun tumhārī Eid hay  
Ĥo gayā bakhshish kā sāmān Eid-e-Mīlād-un-Nabī*

*Transgressors! Sway with joy, today is your celebration  
The day of Mawlūd, Prophet's birthday commemoration*

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### After beholding splendid illuminations, a non-believer embraced Islam

Dear Islamic brothers! Did you realize the Madanī parable of celebrating Mawlūd? Because the devotees of the Prophet were celebrating the Mawlūd, which is why those drug addicts found out about the auspicious and mercy-filled night and felt that they should respect it. Hence, they entered the Masjid which was adorned with decorative lights and where green flags swayed in celebration of the blessed night. Benefits of celebrating the birth of our Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are truly phenomenal. One Islamic brother told me [the author] that this one time, a Masjid was decorated with religious fervour to mark the Mawlūd celebrations. It so happened that a non-Muslim passed by it and when he saw the magnificent decorations on the Masjid, he inquired about the occasion. He was informed that the splendid decorations were placed to mark the birthday of our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Upon hearing that, his heart filled with the respect for the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He thought, 'Even though almost fifteen centuries have passed, still these Muslims celebrate the birthday of their Prophet with such zeal and enthusiasm and decorate their homes and Masājīd. This affirms that this is the true religion.' اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, he repented from his false believes and reciting the Statement of Faith he embraced Islam.



## Splendid illuminations for Mawlūd celebration

On page 174 of *Malfūzāt-e-A'lā Ḥaḍrat* [the 561-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is narrated:

**Question:** For the Mawlūd celebrations, is it wastage to decorate with flamed torches, chandeliers or floors<sup>1</sup>?

**Answer:** Scholars concur that, لَا خَيْرَ فِي الْإِسْرَافِ وَلَا إِسْرَافَ فِي الْحَيْرِ that is, *there is no good in wastage and there is no wastage in good*. Hence, anything that is intended to raise the reverence of the gathering of remembrance, it cannot be deemed impermissible. (*Malfūzāt A'lā Ḥaḍrat*, pp. 174)

## A thousand wicks lit

Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has narrated in *Iḥyā-ul-'Ulūm* from Sayyid Abū 'Alī Rūzbārī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى that one person arranged a gathering for the remembrance of Allah عَزَّوَجَلَّ. For this gathering, he lit one thousand wicks. One person came and noticed so many candles and turned around to leave, just then the host held his hand and told him to extinguish one of the wicks which he thought was lit to please anyone else other than Allah عَزَّوَجَلَّ. He tried to put out the candles, but none of the wicks would extinguish.

(*Iḥyā-ul-'Ulūm*, vol. 2, pp. 26)

*Laḥrāo sabz parcham ay Āqā kay 'āshiqāun!*

*Ghar ghar karo charāghān kay Sarkār ā gaye*

*Prophet's devotees! Fly green flags today  
Decorate every house and street for Master's birthday*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّد	صَلُّوا عَلَى الْحَبِيب
أَسْتَغْفِرُ اللَّه	تُوبُوا إِلَى اللَّه
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّد	صَلُّوا عَلَى الْحَبِيب

<sup>1</sup> This means to level the particular surface of the earth by limestone etc.

## True poverty

Embodiment of Nūr صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked his companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ, ‘Who is poor?’ The companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ answered, ‘Poor is a person who has neither dirham nor wealth.’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then replied, ‘Poor person from my Ummah is the one who will come on the Day of Judgment with his Ṣalāh, fasts and Zakāh, but he would have cursed someone, laid allegation on another, stole from someone, caused someone’s blood to flow and hurt someone. Therefore they all will be given a share from his good deeds and if his good deeds run out before their rights are fulfilled; then their sins will be put on him and then he will be thrown into Hell.’ (*Ṣaḥīḥ Muslim, pp. 1394, Ḥadīṣ 2581*)

## Ah! What will transpire on the Day of Reckoning?

Dear Islamic brothers! Tremble with fear! Shiver! Truly, a person, who is left empty-handed on the Day of Judgment despite bringing Ṣalāh, fasts, Zakāh, generous contribution, social works, and other great virtuous deeds; is indeed poor. Since he had cursed, laid allegations, reprimanded someone without any cause under Islamic law, ridiculed someone, disgraced someone, hit someone, borrowed something from someone and deliberately not returned it, not repaid his debts, hurt others feelings; these people will take away his good deeds. After his goods deeds have finished, he will be shoved into the fire of Hell laden with other peoples’ sins. Therefore, if you have slandered against someone or compromised their rights in any way, then the safe road is to seek their forgiveness without any hesitation along with repentance from Allah عَزَّوَجَلَّ.

My master, A’lā Ḥaḍrat, Imām-e-Ahl-e-Sunnat, Maulānā, Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ wrote in his *Fatāwā Razawīyyāh*: ‘It is easier to get others to forgive here (in this world), but there are very slim chances on the Day of Judgment because everyone will be engrossed in his own matters, wanting virtues and disgusted of his sins. In such a situation, who will not want good deeds coming their way and their sins being off-loaded elsewhere!

To a point, it is relayed in a Ḥadīṣ that if the parents have some claim over the son, they will harass him demanding their rights. He will say assuming to have mercy, ‘I am your off-spring.’ On the other hand, the parents would wish that they had even more rights to settle (so they could have taken away his deeds or given him their sins).

It is narrated in *Ṭabarānī* by Ibn Mas'ūd رَضِيَ اللَّهُ تَعَالَى عَنْهُ that he heard from the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that, 'A son would owe to the parents. So, on the Judgment Day they will rush towards him and he will say, 'I am your son!' Then the parents will be awarded their rights and they would wish they had even more rights due on him.'

When this is the case of one's own parents, expecting from others is mere a wishful desire. If Allah, the Exalted and the Almighty عَزَّوَجَلَّ wills to show mercy on someone, He عَزَّوَجَلَّ would grant the claimant glorious heavenly abodes and satisfy him to forgive the other. In one grand scheme of compassion, both will benefit. Neither will his goods deeds be given to the claimant, nor will the claimants' sins be passed to him, nor was he deprived of his rights. In fact, he was granted thousands times more than what his claim was worth. The mercy of Allah عَزَّوَجَلَّ is so remarkable that the oppressor will be forgiven and the oppressed is left well pleased as well. فَلِلَّهِ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى. (All praise is for Allah عَزَّوَجَلَّ, praise which is abundant, pure and blessed, like our Allah عَزَّوَجَلَّ likes and pleases).' (*Al-Mu'jam-ul-Kabīr*, vol. 10, pp. 219, Ḥadīṣ 10526)

*Yā Ilāhī! Jab paṛay maḥshar mayn shor-e-dār-o-gīr*

*Aman daynay wālay piyāray Payshwā kā sāth hō*

*Yā Allah! As uproar starts to call to account on Judgement Day*

*We seek the help of the Your Beloved on Judgement Day*

## **I forsake my honour on the people**

Dear Islamic brothers! Backbiting is a disease which is so widespread that very few people refrain from this sin. To lessen the burden of our sins, we should all strive to refrain from backbiting and other sins and toil to safeguard others from these sins as well. Another way to lessen the burden of sins of others is to try our utmost to forgive our rights over fellow Muslims.

Enticing us towards forgiving others, the Caring Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Beloved of Allah عَزَّوَجَلَّ, the Dearest of Āminah would often say: Who amongst you is not capable of being like Abū Ḍamḍam? They asked, 'Who is Abū Ḍamḍam?' He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'He was a man from the past Ummah who used to say in the mornings: O Allah عَزَّوَجَلَّ! Today I forsake my honour for the person who oppresses me.' (*Shu'ab-ul-Īmān*, vol. 6, pp. 261, Ḥadīṣ 8082)

### One who forgave in advance got forgiven

One Muslim said to Allah ﷻ, ‘Allah! I do not have any money to give in charity, therefore whoever is after my honour, I forsake it for him.’ Allah ﷻ revealed to the Prophet ﷺ, ‘I have forgiven him.’ (*Iḥyā-ul-‘Ulūm*, vol. 3, pp. 219)

### Generosity of the oppressed Imām

When oppressed Imām, Sayyidunā Imām Zayn-ul-‘Ābidīn رضى الله تعالى عنه would leave his home, he would say: Allah ﷻ! I will give charity today and that (charity) is that whoever backbites against me I give my honour to him.’ (*Ḥayāt-ul-Ḥaywān-il-Kubrā*, vol. 1, pp. 202)

Dear Islamic brothers! What Imām Zayn-ul-‘Ābidīn رضى الله تعالى عنه is saying is that today whoever backbites against me, I will not take revenge from that person, neither in this world nor in the Hereafter. However, this does not denote that backbiting is permissible. Backbiting still remains a sin as usual and hence repentance from this sin is compulsory. It just means that the Imām forgoes his rights and only for that day when he has forsaken his honour. Drawing some inspiration from this narration, we should also forgive beforehand those who will backbite against us, will hurt our feelings or otherwise will violate our rights. With the intent to please Allah ﷻ, please forgive all those who have violated any of your rights. Let us hear the following two narrations, which expound on the marvellous benefits of forgiving others.

### Marvellous blessing on forgiving

On the last page of ‘*Ghuṣṣay kā ‘Ilāj*’ [the 32-page booklet of Maktaba-tul-Madīnāh, the publishing department of Dawat-e-Islami], it is narrated, ‘On the Day of Judgment, it will be announced, ‘Whoever has their reward with Allah’s mercy let them stand up and enter Paradise.’ It will be asked, ‘Who has this reward?’ The announcer will reply, ‘For those who forgive.’ Then, thousands of people will stand up and enter Paradise without any accountability.’ (*Al-Mu’jam-ul-Awsaṭ liṭ-Ṭabarānī*, vol. 1, pp. 542, Ḥadīṣ 1998)

### Three means to attain Paradise

On page 28 of ‘*Nāchāqiyon kā ‘Ilāj*’ [the 48-page booklet of Maktaba-tul-Madīnāh, the publishing department of Dawat-e-Islami], it is cited that Sayyidunā Abū

Ĥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: The Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever has three things, Allah عَزَّوَجَلَّ will take his account with ease. That person will enter Paradise with the mercy of Allah عَزَّوَجَلَّ.’ Then I asked, ‘Yā Rasūlallāh! What are those three things?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Mend relations with those who break ties with you, endow those who deprive you and forgive those who do injustice towards you.’ (*Al-Mu’jam-ul-Awsaṭ liṭ-Ṭabarānī, vol. 1, pp. 263, Ḥadīṣ 909*)

Maulānā Rūm عَلَيْهِ رَحْمَةُ اللهِ الْقَيُّومِ said:

*Tū barā-ay waṣl kar dan āmadī*

*Nay barā-ay faṣl kar dan āmadī*

*You have come here to mend and stay  
Not for destroying and breakaway*

## Madanī will

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, with the intent to please Allah عَزَّوَجَلَّ, devotee of Madīnāh has forgiven beforehand all physical and materialistic rights, rights including all previous loans, all those who have stolen my property, everyone who slandered me, laid allegations upon me, backbit against me, disgraced me, even those who have hit me. Regarding the will about honour and life, it is narrated on page 10 of *Madanī Waṣīyyat Nāmāh* [the booklet of Maktaba-tul-Madīnāh, the publishing department of Dawat-e-Islami]: ‘To please Allah عَزَّوَجَلَّ, I have forgiven, in advance, anyone who curses me, ridicules and insults me (i.e. backbites against me), brings harm or injury to me, or otherwise hurts my feelings. No one should take revenge from any individual who tries to hurt me in any way. In case that I am martyred, I forgive my rights as a victim. As for the rights of the heirs, I have requested them to forgo their rights as well (and not to file any suit etc). For the sake of the intercession of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, if I am blessed on the Day of Judgment, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ I shall seek to take that person, who martyred me, to Paradise provided that he died with true faith.

To please Allah, I have forgiven, in advance, anyone who curses me, ridicules and insults me (i.e. backbites against me), brings harm or injury to me, or otherwise hurts my feelings.



(In case that I am murdered, no one should call for a strike or cause riots. If a ‘strike’ is to forcefully ask people to close their businesses, throw stones at others’ cars and at their place of business then such grave violations against fellow beings cannot be termed as permissible by any Muftī of Islam. Such ‘strikes’ are utterly Ḥarām and could be a cause for going to Hell. Such outburst of violent emotions and disorderly conduct result only in the loss of this world and the Hereafter and nothing else. Usually the ‘strikers’ get tired quickly and then the governments and law enforcement authorities eventually overpower them).

Essential explanation: According to Islamic law, when a Muslim is murdered, there are three kinds of rights: Firstly, the right of Allah ﷻ; secondly, the right of the murdered victim; and thirdly, the right of the heirs. If the victim has pardoned his right beforehand then only his right is forgiven. To get forgiveness for the right of Allah ﷻ, the murderer will have to sincerely repent. Heirs have their right too and it is upon them if they wish to forgo their right or they could demand blood money, a compensation to be paid to them for the slain person. If the heirs are not sought for forgiveness nor are compensated then they can demand their dues on the Day of Judgment.’

*Şadaqaḥ piyāray kī ḥayā kā na lay mujḥ say ḥisāb*

*Bakhsh bay-pūchay lajāye ko lajānā kyā ḥay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## I forgive Ilyas Qadiri

To all the Islamic brothers and all Islamic sisters, I humbly plead you to forgive me if I have backbitten against you, slandered you, and laid allegations upon you; if I have been harsh with my words or have brought any kind of grief or pain to your heart in any way. Pardon me and forgive me all the rights. Imagine that I have violated the biggest humanly right possible, pardon them all and earn immense virtues. With my palms together, I humbly implore and present to you my Madanī request that with a sincere heart say at least once, ‘Allah ﷻ! I forgive Ilyas Qadiri Razavi.’

### Madanī request to the creditors

If I owe any debts or if I temporarily borrowed anything and did not return it, then please contact the head of the current Central Shūrā of Dawat-e-Islami or my two sons. If you do not wish to get back your property then for the pleasure of Allah ﷻ, grant me forgiveness and amass immense virtuous rewards. Whoever owes me any money, I hereby forgive them all my personal loans. Yā Allah ﷻ:

*Tū bay-ḥisāb bakhsh kay ḥayn bay-ḥisāb jurm*

*Daytā ḥūn wasīṭah Tujhay Shāh-e-Hijāz kā*

*Grant a pardon without a trial as the list of offences is extensive  
I seek my acquittal for the sake of King of Makkaḥ & Madīnaḥ*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد	صَلُّوْا عَلَى الْحَبِيب
أَسْتَغْفِرُ اللّٰه	تُوبُوا إِلَى اللّٰه
صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد	صَلُّوْا عَلَى الْحَبِيب

### Heart's pain subsided

In order to get rid of the habit of backbiting and to make a habit of offering Ṣalāḥ and practicing the Sunnah, keep yourself attached to the righteous Madanī environment of Dawat-e-Islami. Travel in the Madanī Qāfilaḥ with the devotees of the Prophet to learn the Sunan of the Holy Prophet. To prosper in this life and to be successful in the Hereafter adopt the deeds as per the Madanī In'āmāt booklet. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islami with in the first ten days of each Madanī month.

For your persuasion, here is a firsthand account of a Madanī parable, which was relayed by an Islamic brother from Pakka Qila, Hyderabad (Bāb-ul-Islam, Sindh, Pakistan): All of a sudden, I started having chest pain. The medications did not have any prominent effect; therefore, I went to Jinnah hospital in Karachi for a heart surgery. My condition worsened even after surgery. I was taking several medications for this ailment, but the pain was still persistent. Then, upon the individual efforts of an Islamic brother, I travelled in a Madanī Qāfilaḥ of Dawat-e-Islami with the devotees of the Prophet to learn the Sunnah.

I did not use any medications during the travel neither did I take any dietary precautions. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, with the blessings of this Madanī Qāfilāḥ, Allah **عَزَّوَجَلَّ** relieved me from my heart's illness.

*Dil mayn gar dard ḥo, yā kay sar dard ḥo  
Pāo gey ṣaḥatayn, Qāfilay mayn chalo  
Operation talayn, aur shifā-ayn milayn  
Kar kay ḥimmat chalayn, Qāfilay mayn chalo*

*If have heart pains or headache  
To find wellness, let's go in the Qāfilāḥ  
Operations dismissed, wellness achieved  
Let's make a move; let's go in the Qāfilāḥ*

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### Spiritual disease of the heart is the actual death

Dear Islamic brothers! Did you realize how the disease of the heart was cured by the blessings of travelling in the Madanī Qāfilāḥ? As the apparent disease of the heart was cured **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**, the spiritual disease of the heart will also be cured by travelling in these outreach travels. By Allah **عَزَّوَجَلَّ**! The spiritual disease of the heart is a thousand degrees worse than the heart disease; rather I should say that there is no comparison to be drawn between the two. The actual pain of the heart could be a causeway to Heaven, if the patient is truly enduring with patience; whereas, the spiritual disease of the heart is a cause of failure in this world and the Hereafter.

### Dark side of the heart

From page 920 of *Faizān-e-Sunnat*, Volume 1 [the 1568-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], it is extracted: ‘Ḥadīṣ is relayed that when a person commits a sin, a black spot forms on his heart. When he sins again, another spot forms on his heart until his heart is blackened and as a result of this, any counsel towards righteousness has no affect upon him.’ (*Ad-Dur-rul-Manṣūr*, vol. 8, pp. 446)



## Why advice has no affect

It is obvious, if someone's heart is rusted and blackened, how the words of advice would have any effect on it. It is difficult for such people to refrain from sins and to get frustrated from committing them. Their hearts do not incline towards virtuous deeds and even if they come towards good deeds, still they do not enjoy themselves because of the blackness. They only plan to run away from the righteous Madanī environment. Their carnal desires arouse them with extended expectations, eventually heedlessness overcomes them and these unfortunate people disassociate themselves from the righteous Madanī environment.

*Gunāḥaun nay mayrī qamar toṛ dālī*  
*Mayrā ḥashr mayn ḥogā kyā Yā Ilāḥī*  
*Banā day mujḥay nayk naykaun kā ṣadaqaḥ*  
*Gunāḥaun say ḥar dam bachā Yā Ilāḥī*

*My sins have broken my back and caused devastation*  
*What will happen on the Day of Resurrection*  
*For the sake of the pious, grant me piety*  
*Safeguard me from sins every instant of the way Yā Allah!*

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

## Improper use of the tongue could be deleterious in the grave

Dear Islamic brothers! We are unaware of hidden plan of Allah ﷻ. If He so wills, He can take account of any one of our minor sins; or if He wills, he can forgive thousands of our sins or He can even take us under the shade of His mercy on account of only one virtuous deed. Sayyidunā Abū Bakr Shiblī Baghdādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِي said, ‘After I saw one of my deceased neighbors in a dream, I asked him, مَا فَعَلَ اللَّهُ بِكَ؟’ meaning, *how did Allah ﷻ treat you?* He said, ‘I faced severe complications. I could not even recall the

answers to the questions of the Munkar and Nakīr. I thought that I might not have died on faith. Meanwhile a voice called out, ‘You are receiving this punishment because of the unnecessary use of your tongue.’ Now the angels responsible to carry out the punishments, advanced towards me. Right then a handsome man, who had a fragrant aroma around him, intervened between the torment and me. He reminded me the answers to the questions of the Munkar and Nakīr. Thus, I was able to answer their questions and **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, the punishment was repelled from me. I asked that elderly man, ‘May Allah **عَزَّوَجَلَّ** have mercy upon you, who are you?’ He informed, ‘I am created by the blessings of your excessive recitation of Ṣalāt-‘Alan-Nabī and I am designated to aid you in your times of affliction and need.’ (*Al-Qawl-ul-Badī*, pp. 260)

**صَلَّى عَلَى** *Āp kā nām-e-nāmī āy*

*Ĥer jagah ĥer muṣibat mayn kām ā gayā*

*Prophet, your renowned name assisted us  
In times of distress, at every hindrance*

**صَلُّوا عَلَى الْحَبِيبِ**      **صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

### Why can't the master come in the grave?

**سُبْحَنَ اللّٰهُ عَزَّوَجَلَّ**! By reciting Ṣalāt-‘Alan-Nabī in abundance, an angel can come in the grave to assist, then why the Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** cannot come for our assistance. Someone has captured the essence of this in the following couplet:

*Mayn gor andĥayrī mayn gĥabrāun gā jab tanhā*

*Imdād mayrī karnay ā jānā mayray Āqā*

*Raushan mayrī turbat ko Lillāh shahā karnā*

*Jab naza' kā waqt āye dīdār 'aṭā karnā*

*In my dark grave, when the darkness scares me  
Come to my aid my Beloved Prophet  
Illuminate my grave for the sake of Allah  
When it is time to depart, show me your glance*

**صَلُّوا عَلَى الْحَبِيبِ**      **صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

## Stopped on the bridge Şirāt

The Beloved and Blessed Prophet ﷺ said, ‘If anyone says something by which he intends to disgrace a Muslim, then Allah عزوجل will stop him on the bridge of Şirāt until he is acquitted of what he said.’ (*Sunan Abī Dāwūd*, vol. 4, pp. 354, Ḥadīṣ 4883)

## Conditions of the people who cross the bridge

Dear Islamic brothers! Did you realize? How dangerous are the consequence of laying allegations on others! A person will be held back on the bridge of Şirāt, which is built over the Hellfire. It is finer than a strand of hair and sharper than the sword. I swear by Allah عزوجل! This is a grave punishment.

Let me present to you this Ḥadīṣ, which explains the conditions on this bridge. Thus, it is narrated from Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا that the Most Dignified Prophet ﷺ said: ‘There is a bridge over Hell, which is finer than a strand of hair and sharper than a sword. It is lined with iron hooks and thorns, which will grab the person whomever Allah عزوجل wills. People will pass over it; some will pass within the twinkling of an eye like lightning, wind and like the finest horses and camels. The angels will be calling out رَبِّ سَلِّمْ، رَبِّ سَلِّمْ (O Rab! Let them pass with ease! O Rab! Let them pass with ease). Some Muslims will be forgiven, some will get injured, some shall be hanging upside down and yet others will fall on their faces into the Hellfire.’ (*Musnad Imām Aḥmad*, vol. 9, pp. 415, Ḥadīṣ 24847)

For further information about this bridge, read the booklet published by the publishing department of Dawat-e-Islami, titled ‘*Pul Şirāt kī Daḥshat*’ and try to distribute this booklet with intent to donate its reward for your relatives.

*Yā Ilāhī! Jab chalūn tārīk rāḥ-e-Pul Şirāt  
Āftāb-e-Ĥāshimī, Nūr-ul-Ĥudā kā sāth ḥo  
Yā Ilāhī! Jab sar-e-shamshīr per chalnā paṛay  
رَبِّ سَلِّمْ Kehnay wālay ghamzudā kā sāth ḥo  
Yā Ilāhī! Nāmaḥ-e-a’māl jab khulnay lagayn  
‘Ayb Paush-e-Khalq Sattār-e-Khaṭā kā sāth ḥo*

*Allah! When I walk on the dark bridge of Širāt  
 May I be in his, the bright star of Hāshimī & Light of Guidance, company  
 Allah! When I have to walk on the sword's blade  
 May I be in the one who says 'O Rab! Grant Serenity', the comforter's company  
 Allah! When books are being opened and accountability starts  
 Veiler of sins of the creation; may he be there for me*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
 تَوَبُّوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
 صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Don't get pleased with others' difficulties

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Do not get pleased (and express happiness) at your brother's difficulties. It is highly possible that Allah عَزَّوَجَلَّ may cast His mercy upon him and you might get involved in that very situation.' (*Jāmi' Tirmizī*, vol. 4, pp. 227, *Hadīṣ* 2514)

### Examples of getting pleased at others' misfortunes

Dear Islamic brothers! Avoid expressing your joy at the misery of other Muslims. There is no blame on you, if your heart involuntarily takes delight at others problems, but you must strive your utmost to drive away such feelings from the heart. If you display or express joy in any way, then you stand blamed for rejoicing at others distress. This disease is commonplace these days. If a student lags behind in his studies or fails a test, then sometimes other fellow students are pleased. Likewise, if a popular Na'at reciter comes down with a sore throat, then the lesser known reciter gets happy. Same scenarios prevail amongst Quranic reciters, preachers, orators, professionals, skilled-workers, businessmen and company managers etc - that they rejoice at others' distress and failures.

If two people have some enmity among themselves then this disease easily makes its way to their hearts. If calamity strikes one, the other rejoices. If one's child gets sick; he is robbed; his business dwindles; his home is damaged or destroyed; he has an accident; someone sues against him; gets arrested; receives a citation for a traffic violation; his car

breaks down; or any other misery befalls upon him, then some people rejoice and express their joy and slip into this sin.

Some, specially those who are very talkative and often non-practising, but they consider themselves at a 'higher spiritual status' often make claims like, 'See! He hurt me that is why this happened.' As if they know the hidden secrets and they can spiritually find out the root cause of others misfortunes. Such people should evaluate themselves and consider this statement of Hujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي, written in *Ihyā-ul-'Ulūm*, 'It is narrated that, there are some sins that their punishment is a faithless demise. We seek Allah's refuge from such. That sin is a false claim of sainthood or of performing a minor miracle.'

*Madanī! Gunāḥaun kī 'ādat naḥīn jātīn āp hī kuch karayn  
Mayn nay koshishayn kī baḥut magar mayrī ḥālat āḥ! Burī raḥī*

*Help me kick off the habit of sins, my Adorable Master  
I have tried but my state remains deplorable*

### **If you cannot act on three then do this...**

One wise person said that if you are not capable of these three then do these three things: if you cannot do good, then refrain from the evil acts; if you cannot benefit others, then at least do not hurt them; and if you cannot keep Nafl fasts, then avoid eating the flesh of others. (*Tanbīḥ-ul-Ghāfilīn*, pp. 89)

### **Honour of a Muslim in the sight of the sages**

One sage said, 'We observed that our pious predecessors considered it a greater degree of worship to guard themselves from disgracing other Muslims than praying Ṣalāḥ and keeping fasts.' (*Ẓamm-ul-Ghibāḥ li-Ibn Abid Dunyā*, pp. 94, Raqm 55)

### **Enormous charity and backbiting**

Sayyidunā Wahb Makkī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said, 'Assuming that I owned all the materialistic possession of this world, from its inception until its culmination, and that I gave it all in the path of Allah عَزَّوَجَلَّ. I consider giving up backbiting better than committing such virtuous deed. Likewise, I consider not to look upon the impermissible things better than

to expend the world and its blessings in the path of Allah ﷺ.’ He further added this part of the 12<sup>th</sup> verse of Sūrah Al-Hujurāt:

Do not backbite one another.

لَا يَغْتَبِ بَعْضُكُم بَعْضًا ط

*[(Kanz-ul-Īmān (Translation of Quran)) (Part 26, Sūrah Al-Hujurāt, verse 12)]*

Furthermore, he then added a phrase from the 30<sup>th</sup> verse of Sūrah An-Nūr, Part 18:

Order the Muslim men to lower down their sights a little.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

*[(Kanz-ul-Īmān (Translation of Quran)) (Part 18, Sūrah An-Nūr, Verse 30)]  
(Tanbīh-ul-Ghāfilīn, pp. 89)*

Dear Islamic brothers! We realize how our pious predecessors, the sages of our religion, despised backbiting and other such sins. They were ever cognizant that there is no bigger loss than earning the displeasure of Allah ﷺ. If Allah ﷺ takes account of even one of our sins, then severe disgrace shall befall on us. If only one instant of backbiting is left in our records, such that we did not get it forgiven in this world, after he [the one we slandered] found out about it. What will happen if we are called to account for it on the Day of Judgment? Ah! Indeed! The matters of accountability for people’s rights are truly worrisome.

### Hernia pain subsided

Dear Islamic brothers! In order to get rid of the habit of listening to backbiting and to develop a habit of offering Ṣalāh, practicing the Sunnaḥ and to engender a motivation to do remembrance of Allah ﷺ; keep yourself attached to the righteous Madanī environment of Dawat-e-Islami. Try your utmost to travel in the Madanī Qāfilaḥ with the devotees of the Prophet to learn the Sunan of the Holy Prophet. To prosper in this life and to be successful in the Hereafter, adopt the deeds as per Madanī In’āmāt booklet. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islami within the first ten days of each Madanī month. **إِنْ شَاءَ اللَّهُ ﷺ**, with the blessing of this, you will amass blessings of our religion and of the world; and if Allah ﷺ wills, you will also be treated from ailments. In this context, let’s read the following Madanī parable.

This is the summary of what an Islamic brother from Bāb-ul-Madīnah (Karachi) relayed, ‘Despite the fact that I had an operation for hernia twelve months ago, the abdominal pain still persisted. I switched doctors and used various medications, but the pain remained. One day an Islamic brother invited me to travel with the Madanī Qāfilah. I tried to excuse myself by saying that I had a medical condition and that sleeping on the Masjid floor during the Qāfilah would worsen my pain. That Islamic brother persuasively continued to call me further with his persistent individual efforts. However, I complied and came to the International Headquarters, Faizān-e-Madīnah with intent to travel in a Madanī Qāfilah. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I was blessed to travel in a 3-day Sunnah-inspiring Madanī Qāfilah with the devotees of the Prophet. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, my hernia pain, which did not go away with all the medications and treatments, subsided during the three days of the Madanī Qāfilah.’

*Hernia kā hō dard is say hō rang zard*

*Mat darayn chal paṛayn Qāfilay mayn chalo*

*Rahmatayn lūṭnay barakatayn lūṭnay*

*Āyiye na chalayn Qāfilay mayn chalo*

*No matter hernia causes pain and suffering*

*Don't be confounded! Let's go in Qāfilah*

*To accumulate the bounty and blessing*

*Make a move, let's go in Qāfilah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Fortunes of sickness

Dear Islamic brothers! Did you realize the blessings of Madanī Qāfilah? The hernia pain that did not go away with surgery and treatments, subsided by the blessing of travelling with the Madanī Qāfilah. Remember, health and recovery are truly and solely from Allah عَزَّوَجَلَّ, so if the pain does not subside or the disease does not go away, do not get disheartened. Stay well pleased with the will of Allah عَزَّوَجَلَّ, and keep reminding yourself of the benefits of sickness and disease.

On page 802 of *Bahār-e-Sharī'at*, Volume 1 [the 1250-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is narrated: The Beloved and

Blessed Prophet ﷺ talked about disease and said: After a believer falls sick and then recovers, his ailment becomes atonement for his sins and a lesson for him for the future. Whereas, if a hypocrite falls sick and then recovers, his example is that of a camel who was tied by its owner and then set free. It neither knew why it was tied nor why was it let loose. One man asked, ‘Yā Rasūlallāh! What is sickness? I have never gotten sick.’ He ﷺ replied, ‘Get up from our company. You are not from us.’

(*Sunan Abī Dāwūd*, vol. 3, pp. 245, Ḥadīṣ 3089)

*Mayn apnay Khaīr-ul-Warā kay ṣadaqay, mayn un kī shān-e- ‘aṭā kay ṣadaqay*

*Bhārā hay ‘aybaun say mayrā dāman, Ḥuḍūr phīr bhī nibhā rahay hayn*

*I am indebted to the Prophet, astonished by his majesty*

*My record is laden with sin; still he cares for me*

صَلُّوا عَلَى الْحَبِيبِ	صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ	أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ	صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### A toothpick deprived his entrance into Paradise

On page 11 of *Zulm kā Anjām* (the booklet published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is extracted from Shaykh ‘Abdul Wahhāb Sha’rānī’s book, titled *Tanbīh-ul-Mughtarīn*: The famous Tābi’ī saint, Sayyidunā Wahb Bin Munabbih رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated: A Jew repented from all his sins and then for seventy years, he worshipped in such a manner that he would observe fast in the day and worship during the night. He would neither eat any delicious cuisines nor would he rest under any shelter.

After his death, somebody saw him in a dream and inquired مَا فَعَلَ اللَّهُ بِكَ؟ (meaning, how did Allah عَزَّوَجَلَّ take your account?) He replied, ‘Allah عَزَّوَجَلَّ took account of all my deeds and forgave all my sins, except for one straw which I had used as a toothpick without its owner’s permission (as this was the matter of peoples’ right) and I had not asked him to pardon me. I was deprived from entering into Paradise on account of this straw.’ (*Tanbīh-ul-Mughtarīn*, pp. 51)



## The penalty of splitting a grain of wheat

Dear Islamic brothers! Ponder upon this! One single straw deprived a person from entering into Paradise. Talk about a straw; nowadays some people embezzle millions and billions and do not even think about it. May Allah ﷻ show such individuals the light of guidance.

Listen to one more heart-wrenching narration that talks about the penalty of the Hereafter of not eating but just breaking a single grain of wheat. It is narrated that a person was seen in a dream after his death and was asked *مَا فَعَلَ اللَّهُ بِكَ؟* (meaning, *how did Allah ﷻ take your account?*) He replied, ‘Allah ﷻ pardoned me but I had to go through the accountability to the point that I was asked about, that day when I was fasting and was sitting at my friend’s shop. At the time of Ifṭār, I picked a single grain of wheat from the sack of grains and broke it in half and as I was about to eat it, I realized that the grain did not belong to me. Therefore, I immediately put it back where I had picked it from but I was still sought to account for it. My deeds were taken away in the amount equalling the loss of breaking someone else’s grain.’ (*Mirāt-ul-Manājīh*, vol. 8, pp. 811, under explanation of Ḥadīṣ 5083)



*Ĥam dūbnay hī ko thāy kay Āqā kī madad nay*  
*Girdāb say khīnchā ḥamayn tūfān say nikālā*  
*Lākhaun tayray ṣadaqay mayn kaḥayn gey dam-e-Maḥshar*  
*Zindān<sup>1</sup> say nikālā ḥamayn zindān say nikālā*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

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<sup>1</sup> Prison

### Say about others what you would like to be said about you

Shaykh Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said, ‘Talk about your brother, when he is not present, in a manner, in which you want your brother to talk about you when you are not present.’ (*Tanbīh-ul-Mughtarīn*, pp. 192)

### Don’t get furious if someone slandered you

Shaykh Sayyidunā ‘Abdul Wahhāb Sha’rānī قُدِّسَ سِرُّهُ الثُّورَانِي said: It is not appropriate to get upset with a person who has backbitten against you. Instead, you should adore that person as you are being rewarded because of him. Even though, he did not plan to reward you. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ further comments that whoever gets upset with a person whose virtuous deeds are coming in his own account, is senseless. However, it is permissible to get because of any legitimate reason under Islamic law. (*Tanbīh-ul-Mughtarīn*, p. 193)

### An extraordinary way to rectify the backbiter

شَيْخُنَ اللَّهُ عَزَّوَجَلَّ, Shaykh Sayyidunā ‘Abdul Wahhāb Sha’rānī قُدِّسَ سِرُّهُ الثُّورَانِي has explained it so beautifully. Further, we also learn from his statement that if we start arguing, then that could engender hatred, thus leading to more complications, but if we try to rectify that person in a polite manner, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, that person could forsake the habit of backbiting altogether.

On page 22 of *Nāchāqiyon kā ‘Ilāj* [the booklet published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami] it is cited: We must bear this rule in mind that filth cannot be cleaned with filth, it must be cleansed with water. Therefore, whoever adopts an immature behaviour towards you, try your utmost to adopt a courteous decorum with them, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will reap gratifying reward. By Allah عَزَّوَجَلَّ, truly fortunate are those individuals, who forgive instead of taking revenge from others who are unfair with them and repel their injustices with kindness. To persuade us to repel evil with goodness, it is stated in Part 24, Sūrah Ḥā-Mīm As-Sajdah, Verse 34:

إِذْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

O listener; repel the evil with good, then he between whom and you there was enmity will become as though he was your warm friend.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 24, Sūrah Ḥā-Mīm As-Sajdah, Verse 34)

*Chashm-e-karam ho aysī kay mit jāye har khaṭā*

*Koī gunāḥ mujh say na Shayṭān karā sakay*

*All my sins get wiped away; may I be blessed so  
And the devils fail to push me towards the sinning [flow]*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Seized by Allah's hidden plan

Shaykh Sayyidunā Bakr Muzanī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَلِيِّ has stated, 'When you see a person advocating other's shortcomings (meaning, who always reveals others secrets and backbites about people), then know that he is surely the enemy of Allah عَزَّوَجَلَّ and is seized by Allah's hidden plan.' (*Tanbīh-ul-Mughtarīn*, pp. 197)

### Back-fence talk

Shaykh Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي said: I am surprised at people who backbite about their Islamic brothers behind their backs and dishonour them; but when they come in front of them, they display their utmost admiration and start praising them. (*Tanbīh-ul-Mughtarīn*, pp. 197)

### Abomination form hypocrisy

When Sayyidunā Imām Ja'far Ṣādiq عَلَيْهِ رَحْمَةُ اللَّهِ الْعَالِق detached himself from all the people [and worldly matters], Shaykh Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي approached him and said, 'Because of your detachment, people are missing your grace and beneficence.' In reply, he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ read these two couplets:

دَهَبَ الْوَفَاءُ ذَهَابَ أَمْسِ الدَّاهِيِ وَالنَّاسُ بَيْنَ مُخَايَلٍ وَمَارِبِ  
يُفْشُونَ بَيْنَهُمُ الْمَوَدَّةَ وَالْوَفَا وَقُلُوبُهُمْ مَحْشُوَّةٌ بِعَقَارِبِ

*People's loyalties have passed, like the day, yesterday  
And people have plunged in their own contemplation  
People show-off their love for others and their affection  
In reality their hearts are filled with hatred and aversion*

(*Taḥkīra-tul-Auliya*, pp. 22)

## Hypocrisy nowadays

Dear Islamic brothers! Did you observe how Sayyidunā Imām Ja'far Ṣādiq عَلَيْهِ السَّلَام detached himself from the worldly affairs because of people's hypocritical ways? Such problems had started to creep in those pure times as well and today our condition is a total mess. Ah! People are in an awful state. When they meet, they display mutual respect for each other; inquire about each other's wellbeing and are hospitable – serving others' cold drinks or hot tea and mouth-fresheners.

On the outside, they converse casually and courteously – smiling and laughing - but in reality they have hatred and malice in their hearts. That is why they start backbiting against the other as soon as they part ways. They laugh at their shortcomings and utter sentences like:

- ❖ He is like this, or like that. ❖ What has happened to him, he is always dressed up?
- ❖ The way he walks, makes me laugh. ❖ He is so immoral I feel ashamed to talk about him.
- ❖ He seems so arrogant because he talks very little. ❖ He is stupid; he does not even know how to talk to people. ❖ He is strange and crazy, probably weak minded. ❖ That person is very wicked. ❖ He took my money. ❖ He is surely a crook etc.

*Ghībat-o-chughlī kī āfat say bachayn*

*Yeh karam Yā Mustafa farmāiye*

*Zāhīr-o-bāṭīn ḥamārā aik ḥo*

*Yeh karam Yā Mustafa farmāiye*

*May we refrain from backbiting and gossiping*

*Mustafa, grant us such ability*

*May our actions be aligned with our hearts*

*Mustafa, grant us such purity*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللّٰهَ	تُوبُوا إِلَى اللّٰهِ
صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

## Making someone ashamed of their sin

On page 173 of *Bahār-e-Sharī'at* [the 312-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated: ‘The Noble Prophet ﷺ has said, ‘Whoever makes his brother feel ashamed for his sin, which he had already repented from then that person will be immersed in that sin before he dies.’ (*Jāmi’ Tirmizī*, vol. 4, pp. 226, *Ḥadīṣ* 2513)

## Disgraced him and tangled myself in the same sin

Dear Islamic brothers! We just learnt that if somebody repents from their sins, then we should not disgrace him. In this context, Shaykh Sayyidunā Shaykh ‘Abdul Wahhāb Sha’rānī رحمه الله تعالى وَاٰلِهٖ وَسَلَّم relays that Sayyidunā Yaḥyā Bin Mu’āz Rāzī رحمه الله تعالى وَاٰلِهٖ وَسَلَّم has stated: ‘A sensible person should never embarrass anyone of his sins (from which he has already repented) because, once, I disgraced someone because of his sin [after his repentance] and I was implicated in the same sin for twenty years.’ (*Tanbīh-ul-Mughtarīn*, pp. 197)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## I am planting a tree

Dear Islamic brothers! The habit of unnecessary gossip and non-stop conversations result in unwarranted circumstances and such a person usually ends up with ample backbiting and gossiping. If it is necessary, then talk a virtuous talk. Use your tongues to glorify Allah عزَّوَجَلَّ. Look! What the Beloved Prophet ﷺ advised his companion Sayyidunā Abū Ḥurayrah رحمه الله تعالى وَاٰلِهٖ وَسَلَّم for best use of his tongue. Read and cherish these words.

It is narrated in *Ibn Mājah*: The Beloved and Blessed Prophet ﷺ was going somewhere when he saw Sayyidunā Abū Ḥurayrah رحمه الله تعالى وَاٰلِهٖ وَسَلَّم planting a plant. He ﷺ inquired, ‘What are you doing?’ The companion respectfully answered, ‘Planting a tree.’ The Last Prophet ﷺ replied, ‘Should I tell you the best way to plant a tree? By reciting *سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ*, for each phrase a tree is planted in Paradise.’ (*Sunan Ibn Mājah*, vol. 4, pp. 252, *Ḥadīṣ* 3807)

## Plant four trees in Paradise

Dear Islamic brothers! In the aforementioned Ḥaḍīṣ, there are four phrases, which are mentioned:

- 
1. سُبْحَنَ اللَّهِ      2. اَلْحَمْدُ لِلَّهِ      3. لَا إِلَهَ إِلَّا اللَّهُ      4. اللَّهُ أَكْبَرُ
- 

Read these four Arabic phrases and four trees will be planted in Paradise. If you read less, you will be granted less. For example, if you just read سُبْحَنَ اللَّهِ then one tree will be planted. So, keep your tongues in motion with these phrases and keep planting trees in Paradise.

*‘Umar rāzā-ay makun dar guftagū  
 Žikr-e-aūkun žikr-e-aūkun žikr-e-aū  
 Don’t waste your life in useless talk,  
 [Keep busy in glorifying Allah]  
 Only žikr of Allah, žikr of Allah žikr of Allah*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 80 Years of sins forgiven!

Another good use of the tongue is to recite Ṣalāt-‘Alan-Nabī and Salām and get sins forgiven. It is narrated in *Durr-e-Mukhtār*, ‘Whoever recites one Ṣalāt upon the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and if it gets accepted, then Allah عَزَّوَجَلَّ will forgive that person’s eighty (80) years of sins.’ (*Durr-e-Mukhtār*, vol. 2, pp. 284)

## It is impermissible to say ‘do بِسْمِ اللَّهِ’

Some people use their tongues inappropriately, and utter phrases like:

- ❖ Please do بِسْمِ اللَّهِ!
- ❖ Come بِسْمِ اللَّهِ!
- ❖ I have done بِسْمِ اللَّهِ.

Merchandisers usually call ‘opener’ as the first sale of the day. However, some call it ‘بِسْمِ اللَّهِ!’ For example, they say, ‘I have not done my بِسْمِ اللَّهِ today.’ The above statements are all inappropriate. Similarly, if somebody comes during a meal then usually the people having the meal say, ‘Please have something.’ The common reply is ‘بِسْمِ اللَّهِ’ on the other hand, they say, ‘Please do بِسْمِ اللَّهِ.’ It is stated on page 22 of *Bahār-e-Sharī’at*, Volume 16 that Muslim scholars contend that to say ‘بِسْمِ اللَّهِ’ on such occasions is strictly forbidden.

(*Bahār-e-Sharī’at*, vol. 16, pp. 22)

It is permissible to say, ‘Read بِسْمِ اللَّهِ and start eating.’ It is better to supplicate for the inviter, for example saying بَارَكَ اللَّهُ لَنَا وَلَكُمْ (meaning, may Allah عَزَّوَجَلَّ bless us and you). You could also invoke in your native language.

### When is it Kufr to say ‘بِسْمِ اللَّهِ’

We should never ever read بِسْمِ اللَّهِ before performing an impermissible or a strictly forbidden act. It is Kufr to read بِسْمِ اللَّهِ before an act, which is classified as absolute Ḥarām. As it is narrated in *Fatāwā ‘Ālamgīrī*: It is Kufr to utter بِسْمِ اللَّهِ before drinking alcohol, fornication and gambling. (*Fatāwā ‘Ālamgīrī*, vol. 2, pp. 273)

### When is it sinful to praise Allah عَزَّوَجَلَّ

Remember! At some instances Ṣikr and Ṣalāt-‘Alan-Nabī are rewarding but on other occasions it is not allowed. For example, on page 533 of *Bahār-e-Sharī’at* [the publication of Maktaba-tul-Madīnah], ‘It is not permissible for a merchandiser to read Ṣalāt or say سُبْحَانَ اللَّهِ when displaying his merchandise, in order to praise the quality of the product. Similarly, it is unlawful to read Ṣalāt upon the arrival of a scholar with intent to inform others of his arrival so they would stand up and leave their places.’ (*Durr-e-Mukhtār*, vol. 2, pp. 281)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Chanting Allah! Allah! To welcome

Dear Islamic brothers! Keeping this statement in mind, I (the author) often advise the Islamic brothers not to chant ‘Allah! Allah!’ upon my arrival, because this is done to welcome me and not intended as *Ẓikr*.

*Jo ḥay ghāfil Tayray Ẓikr say Ẓuljalāl*  
*Us kī ghaflat ḥay us per wabāl-o-nakāl<sup>1</sup>*  
*Qa’r-e-ghaflat<sup>2</sup> say ḥam ko Khudāyā nikāl*  
*Ḥam ḥaun zākir<sup>3</sup> Tayray aur Maẓkūr<sup>4</sup> Tū*

*Whoever is careless from Your worship because of heedlessness  
 Will earn punishment and destruction for his recklessness  
 Allah secure us from the disease of heedlessness  
 May we worship You, and praise Your Name*



اَللّٰهُ اَللّٰهُ اَللّٰهُ

(*Sāmān-e-Bakhshish*)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد  
 تُوبُوْا اِلٰی اللّٰهُ اَسْتَغْفِرُ اللّٰهُ  
 صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

## Why should I give my deeds to you?

One person told Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِی: I have been informed that you backbite against me. He عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰی replied, ‘I cannot gift you my deeds. I do not consider you that important.’ (*Iḥyā-ul-‘Ulūm*, vol. 3, pp. 183)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

<sup>1</sup> Grief

<sup>2</sup> Abyss of heedlessness

<sup>3</sup> Glorifier

<sup>4</sup> Glorified



## Backbiting – A cannon for throwing away deeds

Shaykh Sayyidunā Fuḍayl Bin ‘Iyād رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said: ‘The example of a person, who backbites, is like a person who uses cannon to fire away his deeds towards the east and the west.’ (*Tanbīh-ul-Mughtarīn*, pp. 193)

## Never slandered anyone

Sayyidunā Imām Bukhārī عَلَيْهِ رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has relayed that Shaykh Abū ‘Āṣim عَلَيْهِ رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ had said: ‘Since I have gained my senses and learnt that backbiting is Ḥarām, I have never backbitten about anyone.’ (*Tahẓīb-ul-Asmā Wal-Lughāt lin-Nawawī*, pp. 836)

## The one, who talks more, makes more mistakes

On page 108 of *Minhāj-ul-‘Ābidīn* [the 344-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: Securing the tongue secures the deeds, because whoever does not control his tongue usually gets trapped in backbiting. [*Minhāj-ul-‘Ābidīn*, pp. 65, (Arabic)] It is a common proverb مَنْ كَثُرَ لَغَطُهُ كَثُرَ سَقَطُهُ: ‘Whoever talks more tends to make more mistakes.’

## Become a devout fan

Dear Islamic brothers! If you have to open your mouth and use your tongue then use it for reciting Quran and Na’at and do Ṣalāt of Allah عَلَيْهِ رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ in abundance. Read the following two Aḥādīṣ:

- ❖ Remember Allah عَلَيْهِ رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ in such abundance that people consider you insane. (*Al-Mustadrak*, vol. 2, pp. 173, Ḥadīṣ 1882)
- ❖ Remember Allah عَلَيْهِ رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ in such abundance that the hypocrites start calling you a show-off. (*Al-Mu’jam-ul-Kabīr*, vol. 12, pp. 131, Ḥadīṣ 12786)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Guide to getting palaces in Paradise

Listen to this following faith-refreshing narration and treasure it. Sayyidunā Sa’id Bin Musayyab رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever recites Sūrah Ikhlāṣ ten times, Allah عَزَّوَجَلَّ builds a palace for him in Paradise. Whoever recites it twenty times, Allah عَزَّوَجَلَّ builds two palaces for him and whoever recites it thirty times, Allah عَزَّوَجَلَّ builds three palaces for him in Paradise.’ Sayyidunā ‘Umar Bin Khaṭṭāb رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Would we have several palaces at that time?’ The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Allah’s favour is even greater than that.’ (*Sunan Dārimī, vol. 2, pp. 552, Ḥadīṣ 3429*)

*Allah kī raḥmat say to Jannat hī milay gī  
Ay kāsh! Maḥallay mayn jagah un kay milī hō*

*With the mercy of Allah, I will get to Paradise  
In the neighbourhood of the Prophet, may I reside*

صَلُّوا عَلَى الْحَبِيبِ	صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ	أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ	صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Stench of backbiting

Backbiting sets off a specific foul odour. In ancient times, people would find out when one would backbite. However, nowadays, backbiting is so widespread and we are surrounded by so many bursts of foul odours of backbiting, that we do not even sense it. Our sense of smell is attuned to this odour. Try to understand this concept through the following example: It is hard for a normal person to stand the odours when the sewerage lines are being cleaned out, however, the sewerage line cleaners are not disturbed by this odour because their sense of smell is used to such situation. Similarly, it is stated on page 720 of *Fatāwā Razawiyyah*, Volume 1: Lying and backbiting are inner impurities. Therefore, a foul odour is produced from the mouth of a liar. Angels that protect him, distance themselves from himself. Likewise, it is highlighted in Ḥadīṣ that the Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ identifying an odour, said, ‘This is the mouth-odour of those who backbite against Muslims.’

We do not feel this odour because our senses have become accustomed to this smell like the smell of leather does not bother the people who live close to a leather-processing factory, but if somebody comes to visit, they might not be able to stand the smell. The Muslims should remember this unusual benefit (useful result) and have fear of Allah ﷻ and try their utmost to rid themselves of the habit of lying and backbiting. Else, who would like to use their mouth for faeces? If we open our inner senses, we would realize that the odour of lying and backbiting is worse than the stench of faeces. The Most Blessed Prophet ﷺ has warned: When a person utters a lie, the angel moves a mile away from its foul smell. (*Jāmi' Tirmizī, vol. 3, pp. 392, Ḥadīṣ 1979*)

Sayyidunā Jābir Bin ‘Abdullāh رضى الله تعالى عنهما has reported that we were in the blessed court of the Prophet ﷺ and a foul odour suddenly stroked us. The Holy Prophet ﷺ inquired, ‘Do you know what this odour is? This is the stench of those who backbite about other Muslims.’ (*Ẓamm-ul-Ghībah li-Ibn Abid Dunyā, pp. 104, Ḥadīṣ 70*)

*Allah ḥamayn jḥūt say ghībat say bachānā  
Maulā ḥamayn qaydī na Jahannam kā banānā  
Ay piyāray Khudā az pa-ay Sulṭān-e-Zamānāḥ  
Jannat kay maḥallāt mayn Tū ḥam ko basānā*

*Allah please save us from lying and backbiting  
Save us from the confinement of Hell  
Allah! For the sake of Your Beloved Prophet  
Reside us in abodes of Paradise*

صَلِّ اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ
اَسْتَغْفِرُ اللّٰهَ	تُوبُوْا اِلَى اللّٰهِ
صَلِّ اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ

### One Nūr for every strand of hair

Dear Islamic brothers! It is essential for us to learn the correct use of the tongue. Otherwise, I swear by Allah ﷻ, backbiting, gossiping and other deadly sins can devastate our Hereafter. If we use our tongues properly, we could amass hordes of virtuous deeds. The

Noble Prophet ﷺ has mentioned, ‘The one who does Zikr [remembrance] of Allah ﷻ in the marketplace, then that person will indeed be granted one Nūr for each strand of hair on the Day of Judgment.’ (*Shu’ab-ul-Īmān*, vol. 1, pp. 412, *Hadīṣ* 567)

### Attar’s Du’ā for the one who gives Dars

Dear Islamic brothers! Keep in mind that Quranic recitation, reciting Ḥamd, praising Allah ﷻ, supplication, reciting Ṣalāt-‘Alan-Nabī and Salām, reciting Na’at poetry, delivering sermons, Dars and Sunnah-inspiring speeches are all part of remembrance of Allah ﷻ. All Islamic brothers should try their utmost to give Dars daily from *Faizān-e-Sunnat* for twelve minutes in the marketplace. While you are reading the passages for Dars, besides receiving various virtues for the delivery, you will also be granted the virtue of remembering Allah ﷻ in the marketplace. The Madanī blessings of delivering Dars are phenomenal.

It is my (the author’s) dire wish that all Islamic brothers would start giving or listening to at least two Dars sessions daily in Masjids, homes, at marketplaces, on the corner of the roads and in the shop etc. Islamic sisters should try to give Dars in their homes and amass virtuous deeds as well, and be a beneficiary of this Du’ā of ‘Aṭṭār: ‘Yā Allah ﷻ! Whoever gives or listens at least two Dars every day, may that person and I be forgiven without accountability and may we reside in close proximity in the blessed neighbourhood of our Madanī Prophet ﷺ in Paradise.’

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Benefits of giving Dars alone

No words can quantify the magnificence of delivering Dars from *Faizān-e-Sunnat*. One brother from the Lines Area of Bāb-ul-Madinah, Karachi narrated: I was standing on the roof of my house when I saw an Islamic brother of Dawat-e-Islami, with a green turban on his head, giving Chowk Dars all alone by the street corner. No one was sitting there to listen to him. Even though I was away from religion and would avoid Islamic brothers who wore green turbans, when I saw that brother giving Dars all alone, I felt bad. I went down and joined his Dars in sympathy. Joining that Dars became a source for my reformation and I got attached to the Madanī environment. اَلْحَمْدُ لِلّٰهِ ﷻ, at the time of

giving this statement, I am incharge of Madanī In'āmāt of my locality. There was a time when I used to run away from people wearing green turbans and **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, today is the day when the crown of green turban is illuminating on my head.

### Acceptance isn't based on the number of attendees

Dear Islamic brothers! Did you see the marvellous benefits of giving Dars? That Islamic brother was indeed so motivated that when no one joined him in Dars, he started all alone. This incident has Madanī pearls on the benefits of giving Dars for all to learn. Because of that brother giving Dars all alone, one Muslim joined the Madanī environment. Also, analyse the fact that the person who used to run away from such activities sympathized with the preacher so just imagine how much Allah **عَزَّوَجَلَّ** loves those who give Dars alone or in small groups and imagine how He showers His mercy upon them. Remember that the acceptance is not based on the majority or minority. Those Islamic brothers who do not like to deliver sermons and recite Na'at in small gatherings or without professional audio setup, are advised that in the court of Allah **عَزَّوَجَلَّ**, the purity of intention stands ground.

There is no benefit of having many admirers without the sincerity and purity of the heart. Indeed, all the Prophets are dear to Allah **عَزَّوَجَلَّ** and they all have fulfilled their responsibilities appropriately, but some Prophets were able to get only one person to accept the right faith.

### Just one person accepted

The Intercessor of Ummah **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** said, 'I will be the first intercessor for Paradise and more people have testified in me than any other Prophet. There are some Prophets **عَلَيْهِمُ السَّلَام** who were testified by only one person from their people.' (*Ṣaḥīḥ Muslim, pp. 128, Ḥadīṣ 332*)

### 80 People embraced Islam in 950 years

The renowned exegetist of the Quran, Shaykh Muftī Aḥmad Yār Khān Na'imī **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** has stated: 'One meaning of this Ḥadīṣ is that more people accepted me [the Holy Prophet **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم**] as a Prophet than any other Prophet. It is definitely clear that other Prophets were the Prophets for particular nations, but the Beloved and Blessed

Prophet ﷺ is the Prophet for the entire universe. In addition, other Prophets' tenure was limited, but the duration of the Prophethood of the Intercessor of Ummah, the Owner of Jannah ﷺ is until the Day of Resurrection.'

He رحمه الله تعالى further added, 'Prophet Sayyidunā Nūḥ عليه السلام preached for 950 years, but only eighty people accepted Islam. Eight of those were from his family and seventy-two were others. On the other hand, the Last Prophet ﷺ preached for only 23 years and the results are in front of you.' (*Mirāt-ul-Manājīḥ*, vol. 8, pp. 706)

### Backbiting is a major sin

Sayyidunā Aḥmad Bin Ḥajar Makkī Shāfi'ī رحمه الله القوي has narrated: 'It is stated in Ṣaḥīḥ Ḥadīṣ:

1. Backbiting is worse than usury.
2. If backbiting were submerged into the ocean, it would make the whole ocean smell foul.
3. On the night of ascension, the backbiters were eating the corpses in Hell.
4. The environs around the backbiters smelt bad.
5. Backbiters were being punished in their graves.

Only a few of these Aḥādīṣ are sufficient to classify backbiting as a major sin, thus when they are all compiled together then why should not backbiting be classified as a major sin?' (*Az-Zawājir 'Aniqtirāf-il-Kabāir*, vol. 2, pp. 28)

### Parable about taking precaution when talking about a scholar

Whenever Sayyidunā Shaykh Afdāluddīn رحمه الله الميرزا was asked about the status of any Islamic scholar, he رحمه الله تعالى would reply (cautiously to avoid falling in backbiting): 'Ask somebody else because I look at people very positively (and I also give others the benefit of doubt). I do not have the spiritual insight (Kashf) into the Divine Secrets to tell you their status with Allah عز وجل. It is stated in a Ḥadīṣ<sup>1</sup>: **الظَّنُّ أَكْذَبُ الْحَدِيثِ**, 'Suspicion is the biggest lie.' (*Tanbīḥ-ul-Mughtarīn*, pp. 193)

<sup>1</sup> Ṣaḥīḥ Bukhārī, vol. 4, pp. 117, Ḥadīṣ 6066

## Having a good opinion is a form of worship

Dear Islamic brothers! The infection of holding suspicion about others is widespread. We should have good opinions about our Islamic brothers, and make ourselves worthy of the rewards of the Hereafter, thus it is stated from the Noble Prophet ﷺ: *حُسْنُ الظَّنِّ مِنَ حُسْنِ الْعِبَادَةِ*, ‘Having good opinion about others is a superior worship.’ (Sunan Abī Dāwūd, vol. 4, pp. 388, Ḥadīṣ 4993)

While elaborating on various meanings of this narration, the renowned exegetist of the Quran, Shaykh Muftī Aḥmad Yār Khān Na’īmī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, ‘This means that to hold a good opinion about other Muslims and to avoid ill-suspicion against them, is amongst the high-quality acts of worship.’ (Mirāt-ul-Manājīh, vol. 6, pp. 621)

## The backbiter of scholars is deprived of mercy

Regretfully these days, مَعَادَةُ اللهِ backbiting against Islamic scholars is done excessively. So, if Satan entices you to backbite about an Islamic scholar, then recall this statement of Sayyidunā Shaykh Abū Ḥafṣ Kabīr عَلَيْهِ رَحْمَةُ اللهِ الْقَدِير and take precaution: Whoever backbites a Faqīh, then on the Day of Judgement, it will be written on his face that, ‘This person is in despair from Allah’s mercy.’ (Mukāshafa-tul-Qulūb, pp. 71)

## Dogs of Hell will bite them

Backbiting is nevertheless backbiting; it does not matter if the backbiting is of a scholar or of the public. I swear by Allah عَزَّوَجَلَّ! The punishment of backbiting would be unbearable. Once the Most Blessed Prophet ﷺ warned his companion Sayyidunā Mu’āz رَضِيَ اللهُ تَعَالَى عَنْهُ: ‘Refrain from backbiting of people, or else the dogs of Hell will bite you.’ (Ad-Dur-rul-Manṣūr, vol. 7, pp. 572 - Minhāj-ul-‘Ābidīn, pp. 66)

## A dog attacked in the dark and then...

Dear Islamic brothers! First, read the aforementioned Ḥadīṣ several times and then just imagine that it is a dark night – engulfed with utter silence – a dog is chasing you, barking behind you and you are thinking of a plan to escape, it suddenly leaps towards you and grabs your Kurtā. What would be your state then? Just ponder! If we have

backbitten someone, and after death the dogs of Hell do not just grab our clothes, they do not grab our skin, but they start biting into our flesh. What will be our condition then?

*Kar lay taubah̃ Rab kī rah̃mat haỹ bařī*

*Nār mayn warnah̃ sazā hogī kařī*

*Repent now; great is Allah's mercy  
Else, the punishment of Hell will be deadly*

## 15 Examples of backbiting against scholars

Dear Islamic brothers! These are very trying times and Satan is causing many believers to distance themselves from the true scholars. Today, people backbite excessively about scholars. Following are examples of such phrases of backbiting about Islamic scholars:

1. He takes money for preaching.
2. He is ill-spoken.
3. He loves to eat.
4. He comes to eat sweets and desserts.
5. He eats endlessly.
6. The other day he was drinking water with his left hand.
7. He considers himself a big scholar.
8. When delivering a sermon he seems to speak from his nose.
9. His speeches are long.
10. His sermons are all stories.
11. His voice is not 'impressive'.
12. Beware! Here comes 'Mr. scholar'.
13. He is greedy.
14. Let it be friend! He is Mawlvī.
15. Some people call the scholars 'these Mullā people' out of disdain.



### When scoffing a scholar is considered an act of Kufr and when it is not...

There is a grave difference between the backbiting of an Islamic scholar and that of the public. The cause of concern is that backbiting of a scholar usually has an aspect of contempt of a scholar. Explaining the three states of contempt of a scholar and rulings pertaining to it under Islamic law, my master A'la Ḥaḍrat, Imām-e-Aḥl-e-Sunnat Maulānā Ash-Shāh Imām Aḥmad Razā Khān عليه رحمته الرحمن has stated in *Fatāwā Razawīyyah* (volume 21, page 129):

1. If a person speaks ill about a religious scholar because he is a scholar, then the person is an absolute Kāfir.
2. If the person considers it an obligation to respect the scholars because of their religious knowledge, but speaks ill of them because of some worldly feud or curses him out or disgraces him, then he is Fāsiq and Fājir.
3. If he backbites the scholar without any reason, then he is مَرِيضُ الْقَلْبِ وَخَبِيثُ الْبَاطِنِ (that is, he has a disease of the heart and is internally evil) and there is a fear that he might fall into Kufr [because of his unwarranted malice against religious scholars]. It is stated in the conclusion, مَنْ أَبْغَضَ عَالِمًا مِنْ غَيْرِ سَبَبٍ ظَاهِرٍ خِيفَ عَلَيْهِ الْكُفْرُ meaning, whoever hates an Islamic scholar without any legitimate reason, then that person has the fear of falling into realm of disbelief.



### Some questions and answers regarding slandering against scholars

#### Dishonouring a non-practicing scholar

**Question:** Is it Kufr to dishonour a non-practicing scholar?

**Answer:** Dishonouring a non-practicing Muslim scholar because of his knowledge of Islam, also leads to Kufr. Such a non-practicing scholar is far better than the worshipper who is ignorant of the religious sciences. My master A'la Ḥaḍrat, Imām-e-Aḥl-e-Sunnat Maulānā Ash-Shāh Imām Aḥmad Razā Khān عليه رحمته الرحمن explains: The Quran categorizes the scholars as 'Heirs of the Prophet' without any distinction, despite the fact that they

do not practice as long as they steadfastly adhere to the true tenants of the Sunnī faith and call people towards the truth. On the other hand, scholars who lead people astray are the heirs of Satan.

Yes, now you can ask us, where does Allah ﷻ classify all the Islamic scholars as heirs and has included the non-practicing amongst them? Allah ﷻ says:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا

فِيهِمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ۗ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

We then made Our chosen bondmen the inheritors of the Book; so among them is one who wrongs himself; and among them is one who stays on the middle course; and among them is one who, by the command of Allah (ﷻ), surpassed others in good deeds; this is the great favour!

[Kanz-ul-Īmān (Translation of Quran)] (Part 4, Sūrah Fāfir, Verse 32)

After relaying the above verse in *Fatāwā Razawiyyah* (Volume 21, Page 530) my master, A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Ash-Shāḥ Imām Aḥmad Razā Khān عليه رحمته الرحمن further explained that the Quran, not only calls the non-practicing scholars as heirs, but also classifies them as the 'Chosen bondmen'. It is relayed in a Ḥadīṣ that while elaborating on this verse, the Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Whoever amongst us takes a lead has taken a lead, and whoever walks with slows speed in the path of goodness, he is saved and the one who is unjust with himself (i.e. sinner) he will also be forgiven.'

If the scholars are righteous then they are like the moon in the sky – it itself stays cool and imparts light to you too. On the other hand, a non-practicing scholar is like a candle flame, it burns but imparts light to others. The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'The example of a person, who teaches goodness to the people but forgets to include himself, is like a wick of a lamp – it burns itself and gives light to others.' (*Attarḥīb Wattarḥīb*, vol. 1, pp. 74, Ḥadīṣ 11)

## Considering an ignorant person superior than an Islamic scholar

**Question:** How is it to consider an ignorant as superior than an Islamic scholar?

**Answer:** If one considers an ignorant person superior than an Islamic scholar because of his hate for religious Islamic knowledge then this is surely an act of Kufr. Islamic jurists رَحِمَهُمُ اللَّهُ السَّلَامُ said: To say, 'Ignorance is better than knowledge' or 'unknowledgeable person is better than a scholar', leads a believer to Kufr if his intention is to disgrace Islamic knowledge. (*Majma'-ul-Anhur*, vol. 2, pp. 511)

## Calling a student of religious sciences a 'frog in the well'

**Question:** How is it to call with disdain an Islamic scholar or a student seeking to become a scholar, a frog in the well?

**Answer:** It is Kufr.

## What does the Mullā know?

**Question:** A person said with disdain, 'What does Mullā know?' What is the ruling on saying such a statement?

**Answer:** It is Kufr. My master, A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Ash-Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has said: 'To say, 'What does Mullā know?' is Kufr. (*Fatāwā Razawīyah*, pp. 244, vol. 14) When it is intended to dishonour the scholars of Islam.

## How is it to say 'Mullā fraternity has made it harder to follow religion'?

**Question:** How is it to say, 'Allah عَزَّوَجَلَّ has sent an easy religion, but Mullā fraternity has made it harder?'

**Answer:** This is considered as a statement of Kufr because it dishonours the scholars of Islam. Islamic jurists رَحِمَهُمُ اللَّهُ السَّلَامُ have stated, لَا تُشْرَفُ بِالْأَشْرَافِ وَالْعُلَمَاءِ كُفْرٌ meaning, *it is Kufr to decrease the respect of a scholar and a descendant of the Prophet*. (*Majma'-ul-Anhur*, vol. 2, pp. 509)

## The Mawlvī-style

**Question:** If a Muballigh mimics the style of delivery of a Sunnī scholar, as he delivers a sermon on Quranic teachings and Sunan of the Holy Prophet and someone disrespectfully calls his style ‘*the Mawlvī-style*’. What is Islamic ruling regarding this?

**Answer:** It is a phrase leading to Kufr because it constitutes as disrespect of the true scholars of Islam.

## All scholars are cruel

**Question:** How is it to say this phrase, ‘All scholars are oppressive’?

**Answer:** Using this phrase to refer to all the rightful scholars of Islam is a statement of Kufr.

## Out of disdain, calling a scholar a ‘Mullā’

**Question:** What ruling does Islamic law put on people who use words like ‘Mullā Mullā’ or ‘this Mullā fraternity’ with an intention to demean the scholars?

**Answer:** If one uses these words with the intention to demean the scholars because of their religious Islamic knowledge, then it would constitute as a statement of Kufr. It is stated by Mullā ‘Alī Qārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي: Whoever refers to an ‘Ālim as ‘Uwaylim’ or refers to an ‘Alavī as ‘Ulaywī’ then he has committed Kufr. (*Minh-ur-Rauḍ lil-Qārī, pp. 472*)

These words are not prevalent in the Urdu language, but I [the author] remember hearing words like ‘Maulvā’ or ‘Mullaṛ’ from some audacious people. At any rate, utterance of any words to demean an Islamic scholar because of their sacred knowledge; or to demean the descendant of Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم or the descendants of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ because of their superior lineage are all tantamount to Kufr.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### To say ‘if you become an Imām, you will starve to death’

**Question:** How is it to say: If you get worldly education, then you will live a luxurious life and if you study Islamic sciences to become an Islamic scholar, you will starve to death?

**Answer:** The contempt of Islamic knowledge is evident in this statement, therefore, this constitutes as Kufr. Whoever uttered these words, it is essential for him to repent and renew his faith. If his intention was to degrade religious Islamic knowledge and Islamic scholars then he is surely a disbeliever and an apostate. His marriage is dissolved and his previous good deeds are all wasted.

### 10 Statements about mocking the scholars

1. Saying, ‘All Mawlvī are devious’ when the intent is to degrade the Islamic knowledge and Islamic scholars is Kufr. (*Fatāwā Amjadiyyah*, vol. 4, pp. 454)
2. Saying, ‘Scholars have ruined the country’ is Kufr. (*Fatāwā Razawiyyah*, vol. 14, pp. 605)
3. Saying, ‘Scholars have shattered the religion into pieces’ is also Kufr.
4. Whoever says, ‘What will you do with religion? You should have money in your pockets’; such a person is deemed as Kāfir.
5. Somebody said to a scholar, ‘Go and preserve your religious knowledge in some container.’ Uttering this is Kufr. (*Fatāwā ‘Ālamgīrī*, vol. 2, pp. 271)
6. Whoever says, ‘Who can act upon what the scholars tell us to do?’ This is a statement of Kufr because these words surely infer that there are requirements of the sacred law, which are beyond our scope and ability; or it infers that the scholars have lied about the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام. May Allah عَزَّوَجَلَّ grant us refuge. (*Minḥ-ur-Rauḍ lil-Qārī*, pp. 471)
7. Saying, ‘A cup of Šarīd is better than Islamic knowledge’ is a statement of Kufr. (*Minḥ-ur-Rauḍ lil-Qārī*, pp. 471)
8. Having malice in your heart against an Islamic scholar because of his religious knowledge, is Kufr. (Having malice just because he is an Islamic scholar).

9. Whoever says, ‘Violence is better than becoming a scholar.’ Such a person is classified as a Kāfir. (*Fatāwā ‘Ālamgīrī, vol. 2, pp. 271*)
10. Remember! Only the Sunnī scholars of Ahl-e-Sunnat are to be respected. As far as the scholars of other deviant sects are concerned, you should alienate yourself even from their shadows. Respecting them is strictly forbidden. To listen to their sermons, or to read their books or to sit in their company are all prohibited acts and are a lethal poison for one’s faith.

### I wish I were a tree

Dear Islamic brothers! It is very necessary to refrain from disrespecting the Islamic scholars. Allah ﷻ forbid, if we make any such mistake and end up losing our faith, then I swear by Allah ﷻ, we will be disgraced. On the Day of Judgment, the disbelievers will be dragged by their faces and shoved into the Hellfire where they will be tormented eternally. May Allah ﷻ protect us from the ill-use of our tongue and preserve our faith.

The blessed companions رضى الله تعالى عنهم were always fearful about the accountability in the grave and the Hereafter. Sometimes overwhelmed by fear they would say: ‘I wish that I had not been sent to this world, as a human, because as a human we are faced with preserving our faith and we have to be accountable in the grave and on the Day of Judgment.’

Once Sayyidunā Abū Dardā رضى الله تعالى عنه was overtaken by the fear of Allah ﷻ, he said: ‘If you knew what will come to pass after your death, you would give up your favourite foods and drinks, leave your shaded homes, turn towards the wilderness and spend all your life weeping and crying.’ Then he رضى الله تعالى عنه added, ‘I wish I were a tree, which was cut down.’ (*Az-Zuhd, pp. 162, Raqm 740*)

*Mayn bajāye insān kay koī paudā hotā yā  
Nakhl ban kay Taybah kay bāgh mayn kharā hotā*

*Not a man, but a tree had I been  
As a palm tree, in the garden of Madīnah, standing had I been*

## I wish I were slaughtered

Ibn ‘Asākir has relayed these phrases of companion Sayyidunā Abū Dardā رضي الله تعالى عنه in his book *Tārīkh-e-Dimishq* (volume 47, page 193): ‘I wish I were a sheep and I would be slaughtered to serve the guests. I could have been served and eaten.’

*Jān-kunī<sup>1</sup> kī taklīfayn ḡabḥ say ḥayn baḥḥ kar kāsh!  
Murgh ban kay Ṭaybaḥ mayn ḡabḥ ḥo gayā ḥotā  
Mar ghazār<sup>2</sup>-e-Ṭaybaḥ kā koī ḥotā parwānaḥ  
Gird-e-sham’a pḥīr pḥīr kar kāsh! Jal gaya ḥotā  
Kāsh! Khar<sup>3</sup> yā khachchar yā ghāuṛā ban kar ātā aur  
Mustafa nay khūniay say bāndḥ kar rakḥā ḥotā*

*The pain at the time of death is far greater than being butchered  
I wish I was a rooster and in Madīnaḥ I was slaughtered  
I wish I was a wasp and in the orchards of Madīnaḥ, I resided  
Circling around the flame, I would have burned and died  
I were a donkey or a horse or a mule, I hoped  
Tied to a pole, [Beloved] Mustafa would keep me roped*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
تُوبُوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Ah my sins!

Dear Islamic brothers! In order to understand the stature of the Islamic scholars; to engender a passion to respect them; to get rid of the habit of listening to backbiting and to develop a habit of offering Ṣalāḥ and practicing the Sunnaḥ, keep yourself attached to the righteous Madanī environment of Dawat-e-Islami. Travel in the Madanī Qāfilaḥ with the devotees of the Prophet in order to learn the Sunnaḥ. Fashion your deeds in accordance

<sup>1</sup> A process in which the soul departs from the body is called an hour of death.

<sup>2</sup> Field

<sup>3</sup> Donkey

to the Madanī In'āmāt booklet in order to prosper in this life and be successful in the Hereafter. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islami within the first ten days of each Madanī month. One very good way to gain the company of the devotees of the Prophet is to learn, and if you have already learned then teach the proper recitation of the Quran at Madrasa-tul-Madīnah for adults.

In order to persuade you, here is a synopsis of an Islamic brother's narration: 'I would commit many sins, including provision of VCR cables to people's homes, roaming around with decadent friends, watching two or three movies in a day, wasting my nights in attending concerts and live stage shows etc. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, by virtue of the frequent individual efforts of an Islamic brother, who was from Nayabad of Bāb-ul-Madīnah Karachi, I enrolled in a local Madrasa-tul-Madīnah (for adults). Accordingly, I gained the company of the devotees of the Prophet and having affiliated myself with the global non-political movement of propagating Quran and Sunnah, I remained busy in Madanī activities.'

*Ĥamayn 'ālimon aur buzurgaun kay ādāb  
Sikhātā ĥay ĥar dam sadā Madanī Māḥaul  
Ĥayn Islāmī bhāī sabḥī bhāī bhāī  
Ĥay bayḥad maḥabbat bhārā Madanī Māḥaul*

*Respect of elders, saints and scholars  
We learn in the Madanī environment  
All Islamic brothers are brothers  
Care and affection you will find in the Madanī environment*

## Two virtues of teaching Quran

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, thousands of Madrasa-tul-Madīnah classes take place usually after 'Ishā, where proper Quranic recitation is taught free of charge for the pleasure of Allah **عَزَّوَجَلَّ**. The benefits of teaching Quran are beyond words. From page 127 of *Bahār-e-Sharī'at* [the 312-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], two Prophetic sayings are listed below:

1. The best amongst you is the one who learns and teaches Quran.

*(Ṣaḥīḥ Bukhārī, vol. 3, pp. 410, Ḥadīṣ 5027)*



2. The one who reads Quran with expertise is with the Kātibīn. The one who stutters while reading the Quran and it is difficult for him, and then he gets double the reward. (*Ṣaḥīḥ Muslim*, pp. 400, *Ḥadīṣ* 798)

*Yehī ḥay ārzū ta'līm-e-Quran 'ām ḥo jāye*  
*Ĥar ik parcham say aunchā parcham-e-Islam ḥo jāye*

*May the education of Quran, be taught around the world*  
*Out of all the flags, may the flag of Islam stand tall*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
تُوبُوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Doom of the blasphemer

Dear Islamic brothers! If the sin of excessive backbiting leads to the displeasure of Allah ﷺ; offends the Most Beloved Prophet ﷺ, results in the disintegration of one's faith and the person ends up dying as a Kāfir. [If that happens] then I swear by Allah ﷺ, there is no source of relief for such a person. The one, who dies in the state of Kufr, will indeed stay in Hell forever.

Read the statement of my master A'lā Ḥaḍrat, Imām Aḥmad Razā Khān عَلَيْهِ الرَّحْمَنُ (about the devastating punishments for non-Muslims) and heartily repent. Further, try your utmost to be vigilant in protecting your faith. On page 147 of *Malfūzāt-e-A'lā Ḥaḍrat* [the 502-page publication of Maktaba-tul-Madīnah, a publishing department of Dawat-e-Islami], it is stated: Once 'Āṣ (who was a blasphemer and a non-believer, as he uttered blasphemous statements against the Prophet) set out on a journey. During his trip (he got tired) and rested, sitting against a tree. By the will of Allah ﷺ, angel Jibrīl عَلَيْهِ السَّلَام came down, gripped his head and started to smash it against the tree. He started yelling and screaming, 'Who is smashing my head?' His companions kept repeating that they were not able to see anyone. That continued until he died and reached the Hellfire. On the Day of Judgment, that dweller will be in a distinct situation. He used to call himself 'Azīz-o-Karīm – honourable and dignified. The watchful angels of Hell will

be ordered to strike his head with a rod, which will create a big crater on his head. This opening will be far bigger than the imagination. His molar will be equal to the size of mount Uḥud and the depth of the wound will be much deeper! Thereafter, the opening of his head will be filled with the boiling water of Hell and he will be told:

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾

**Taste it! Indeed you only are the most honourable, the dignified!**

*[Kanz-ul-Īmān (Translation of Quran)] (Part 25, Sūrah Ad-Dukhān, Verse 49)*

In addition, heretics will be forced to drink that water and when the water will be brought close to their faces, the skin of their faces will melt away. When the water will reach their stomachs, it will rip their intestines into pieces. Despite that, they will gulp down the water like thirsty camels. When hunger will bother them, they will be fed thorny cactus<sup>1</sup>. That cactus will be like boiling melted copper, which will boil inside their stomachs and will not help their hunger at all. However, there will be several different torments. Death will come to them from everywhere, but they will not die nor will their torment subside. They will remain in that state forever.’

*Khudāyā buray khātimay say bachānā*

*Paṛhūn Kalimāḥ jab niklay dam Yā Ilāhī*

*Gunāḥaun say bhārpūr nāmāḥ ḥay mayrā*

*Tayray ḥāth mayn ḥay bhāram Yā Ilāhī*

*O Allah! Save me from an end of disbelief*

*May I read Kalimāḥ at my demise*

*O Allah! My account is riddled with vices*

*But my fate rests in Your might*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللّٰهَ	تُوبُوْا إِلَى اللّٰهِ
صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ

<sup>1</sup> A thorny poisonous plant whose leaves are green and flowers are colourful.

### Easier to observe fast, but difficult to stay quiet

People, who have the habit of talking excessively, often seem to indulge in the ordeals of lying, backbiting, tale-bearing gossips and calumny. It is extremely important to have the Qufl-e-Madīnah – that is to control it. Initially, it will be hard, but if you make the effort then Allah عَزَّوَجَلَّ will make it easy.

On page 107 of *Minhāj-ul-Ābidīn* [the 344-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِی has stated: Sayyidunā Shaykh Yūnus Bin ‘Ubaydullāh رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ said: My Nafs has the ability to fast in a hot city like Basra during the severe summer days, but does not have enough power to control my tongue from unnecessary talking. (*Minhāj-ul-Ābidīn*, pp. 64)

If we keep these following three guidelines in mind then إِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ, they will be very beneficial:

1. Bad talk is bad in all circumstances.
2. Staying quiet is better than unnecessary talk.
3. Talking about good is better than staying quiet.

*Mayrī zabān pay Qufl-e-Madīnah lag jāye*  
*Fuzūl goī say bachtā rahūn sadā Yā Rab*  
*Karay na tang khayālāt-e-bad kabhī kar day*  
*Shu’ūr-o-fikr ko pākīzgī ‘aṭā Yā Rab*  
*Ba-waqt-e-naz’a salāmat rahay mayrā Īmān*  
*Mujhay naṣīb ho Kalimah hay iltijā Yā Rab*

*May my tongue have the Madanī guard*  
*I save myself from gossiping, O Allah*  
*Bad thoughts may never bother me*  
*Cleanse my thinking of lust and temptations*  
*At the time of death, grant me true faith*  
*And I recite the statement of faith at my death*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Recuperated from liver cancer

Embrace the righteous Madanī environment of Dawat-e-Islami, in order to develop a mindset of establishing the Qufl-e-Madīnah, avoid backbiting, eliminate the habit of listening to it and develop a habit of offering Ṣalāh and practicing the Sunnah. Travel in the Madanī Qāfilaḥ with the devotees of the Prophet to learn the Sunnah. In addition, conform your daily life to the Madanī In'āmāt booklet, in order to prosper in this life and to be successful in the Hereafter. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islami within the first ten days of each Madanī month. Wherever you see someone giving the Dars from *Faizān-e-Sunnat* happily join in with the intention of reaping good deeds and attend the weekly Sunnah-inspiring Ijtimā' without skipping any week. To persuade you, let me present a faith-refreshing Madanī parable.

An Islamic brother from Gulistān-e-Mustafa [Bāb-ul-Madīnah, Karachi, Pakistan] narrated this story. Here is a summary of what he wrote: I invited an Islamic brother, whose daughter was suffering from liver cancer, to attend the 3-day annual Ijtimā' in Madīnatul-Auliya, Multan, Pakistan. With the intent to make supplication for his daughter, he attended the 3-day Sunnah-inspiring Ijtimā'. He told me that he made supplication during the blessed gathering. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, after he returned from the congregation and the doctors took the tests, they were astonished to see the results because there were no signs of liver cancer. The entire panel of doctors was surprised and wondering as to what had happened to the cancer. She was so sick that at least one syringe of fluid used to be extracted out of her liver before the father had attended the congregation. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, due to the blessings of attending the annual congregation, her liver cancer completely vanished. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, at the time of giving this statement, the girl is not only leading a healthy life, but she is also married.

*Agar dard-e-sar ho, yā kahīn cancer ho  
Dilāye gā tum ko shifā Madanī Māḥaul  
Shifā-ayn milayn gī, balā-ayn talayn gī  
Yaqīnan ḥay barakat bḥarā Madanī Māḥaul*

*Headache cured; cancer vanquished  
Ailments treated; blessings of Madanī environment  
Health restored; problems solved  
Undoubtedly, mercy-filled is the Madanī environment*

## No disease is incurable

Dear Islamic brothers! Did you realize that the disease, which was deemed incurable by the doctors, was cured by the blessings of the congregation? In reality, there is no disease, which is incurable. On page 1 of *Gharaylū 'Ilāj* [the 114-page publication of Maktabatul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind ﷺ has stated, 'Every disease has a cure, when the cure reaches the disease, the patient gets healthy by the leave of Allah عَزَّوَجَلَّ.' (*Ṣaḥīḥ Muslim, pp. 1210, Ḥadīṣ 2204*)

## Two cures for cancer

1. Take 3 grams of black cumin seed powder, with water, three times a day.
2. اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, by eating a pinch of pure turmeric powder, one will never have cancer.

## Different methods of backbiting

Dear Islamic brothers! Backbiting is not only committed with the tongue, it can be committed through other means as well, for example:

- ❖ By actions
- ❖ By writing
- ❖ By smiling (for example, if someone is praising the other person and you smile sarcastically as if to say, 'Never mind, go on praising him, but I know him very well').
- ❖ For example, without observing, without a reason or without an apparent mode of evidence, you have made the mind for the individual saying, 'so-and-so is untrue', 'so-and-so has stolen my thing' or 'so-and-so has bragged for nothing' etc.
- ❖ In conclusion, the sin of backbiting can be committed by the hands, legs, head, nose, lips, tongue, eyes, eyebrows, by frowning, or by writing, on the phone, by texting, or while chatting on the net, or by email. Nevertheless, in any way or form when one relays something unfavourable about another person to a third person, it is considered as backbiting.

### Do three favours on believers

Sayyidunā Yaḥyā Bin Mu’āz Rāzī رَحْمَةُ اللهِ تَعَالَى said, ‘If you can benefit the believers by these three means then you will be considered a favourer [a person who favours to the others]:

1. If you cannot benefit your fellow Muslim, then do not hurt them.
2. If you cannot give them happiness then do not dishearten them.
3. If you cannot appreciate them then do not talk ill about them.’ (*Tanbīh-ul-Ghāfilīn*, pp. 88)

### Angels pray for those who talk good about their fellow Muslims

A famous saint, Shaykh Sayyidunā Mujāhid عَلَيْهِ رَحْمَةُ الْوَالِدِ (who passed away while he was in the position of prostration in Makka-tul-Mukarramah in Ḥijrī 103) said: When a Muslim mentions his Islamic brother in good words, the angels that are with him supplicate for him, ‘May Allah عَزَّوَجَلَّ also grant you the same’; and if a person talks ill against his Islamic brothers then the angels say, ‘You exposed your brother’s secret, look at yourself! Thank Allah عَزَّوَجَلَّ that He has kept your shortcomings concealed.’ (*Tanbīh-ul-Ghāfilīn*, pp. 88)

*Mujrim hūn dil say khauf-e-qiyaamat nikāl do*

*Pardaḥ gunaḥgār pay dāman kā dāl do*

*Release me from the fear of the Day of Judgment*

*Cover me with your cloak; this sinner needs concealment*

### Fabulous tale of courteous words

Dear Islamic brothers! Did you see how the angels supplicate for the ones who praise other Muslims! In addition, the angels warn those individuals who backbite against their Islamic brothers. Therefore, we should always try to use nice words for others. Courteous words are fabulous and sometimes yield such phenomenal results that one is left astounded. In this very context, read the following tale: A pious saint from Khorasan [Iran] was ordered in a dream, ‘Present Islam to the nation of Mongols!’ In that era, Hulegu’s son (Tekudār Khān) was in power. The pious saint رَحْمَةُ اللهِ تَعَالَى travelled to meet him. When Tekudār Khān saw the Muslim preacher all adorned with a beard and other Sunnah of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he felt like mocking him and he asked, ‘Mister, let me know if your beard is better than the tail of my dog.’

Although the question was likely to engender the anger, he calmly replied owing to being a wise preacher, ‘I am also the dog of my Creator, Allah ﷺ. If I am able to prove my loyalty and am successful in pleasing Him then I am better; otherwise the tail of your dog is indeed better than me.’ Since he was a practicing-preacher and would refrain from backbiting, tale-bearing, finding faults in others, ill talks and unnecessary gossips, and would instead keep the tongue always busy in the remembrance of Allah ﷺ. Therefore, sweetness of the saint’s response to Tekudār’s bitter question struck a chord in his heart. His heart softened and he insisted: ‘You are my guest, do stay with me.’

The saint stayed at his palace. Tekudār used to visit him in the evenings, and the saint would always politely call him towards righteousness. Inspired by his individual efforts, a Madanī revolution erupted in Tekudār’s heart. The same Tekudār, who was bent on eradicating Islam from the face of the earth, had now become fond of that religion. On the blessed hands of that pious preacher, Tekudār became a Muslim along with his entire nation. After reverting to Islam, he was given an Islamic name ‘Aḥmad’. History is the witness that due to a preacher’s sweet reply, a barbaric – Mongol nation turned into an Islamic empire in central Asia.

May Allah ﷺ have mercy upon him and forgive us for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Sweet words

Dear Islamic brothers! Did you see? What a marvellous preacher! If the saint had gotten enraged and had given a bitter reply to Tekudār’s question, those pleasant Madanī results would never have been achieved. Therefore, we must learn that no matter how hard anyone tries to stir up our anger; we should maintain complete control of our tongues. If the tongue gets out of control then at times it may upset the whole state of affairs. It was indeed the sweetness of the tongue, which rose Tekudār from the pits of barbarianism and viciousness to the heights of humanity.

*Ḥay falāḥ-o-kāmrānī narmī-o-āsānī mayn*

*Ḥar banā kām bigaṛ jāṭā ḥay nādānī mayn*

*Success is indeed in patience and politeness*

*Victory turns into loss with little silliness*

## Backbiting in Du'ā

Let me try to explain what Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has categorized as the worst form of backbiting in volume 3 of his book *Ihyā-ul-'Ulūm*: Some people try to become over smart and fall right into Satan's trap. What they do is, they say **اَلْحَمْدُ لِلّٰهِ** and **سُبْحَانَ اللّٰهِ** and offer well-wishing words of supplication but they fall right into backbiting and even ostentation. For example, if they are talking about a person who admires government officials or wealthy individuals then instead of directly backbiting about him, they would say something like this, '**اَلْحَمْدُ لِلّٰهِ**, We have nothing to do with these ministers or people in power, because nobody would want to go and bow down to them.' (In this way, they backbite against the certain person who is close to the people in power).

Talking about someone else, they might say, 'I seek Allah's refuge from immodesty. O Allah **عَزَّوَجَلَّ**! Please have mercy upon us.' In this manner while making a supplication, they reveal the 'immodesty' of the person they were talking about, thus they fall in the trap of backbiting. Likewise, during supplication they indirectly reveal unfavourable aspects of specific people and thus, instead of collecting virtues, they amass sins. Similarly, while supplicating for a particular person, they also sometimes fall in the abyss of backbiting. Sometimes people are seen uttering phrases like, '**سُبْحَانَ اللّٰهِ**! Such-and-such person is very pious and prays five times a day. He is well mannered as well but he adheres to a habit whereof we are suffering, too. I mean, he lacks patience.'

Did you see how Satan played a trick to get this person to fall into his trap? The person was supplicating, but he ended up declaring his own humbleness by claiming to be 'impatient' and also [by revealing that the other is impatient] got trapped into backbiting. Let me simplify this even further. You may have witnessed people saying, 'He is very noble person, but he is little stingy like me.' Alternatively saying, 'He loves this religion, but he is lazy in offering his Ṣalāh like me' or 'Such- and-such is a good person, but he is sluggish like me' and 'When he goes to the toilet he stays there forever' etc. Likewise, some people make comments on somebody's shortcomings or mistakes like, 'Such-and-such person slapped someone, I am very sorry to see that! I pray to Allah **عَزَّوَجَلَّ** that He showers His mercy upon him.' In this manner, he revealed while supplicating other person's mistake of slapping someone out of rage, thus the supplication ended up being backbiting.



After elaborating on the instances of backbiting during supplication, Hujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي has explained: This person lies when offering condolences and making Du'ā. If his intention was to supplicate, then he could have done it in private after Ṣalāh and if he felt bad about the other making a mistake then he should have been sorry about publicizing other's mistake.

Similarly, when some foolish people find out about someone else's sin, they tell it to others in this manner, 'Poor person, he got in big trouble (e.g. embezzling somebody's money). May Allah عَزَّوَجَلَّ accept his and my repentance.' In reality, this statement is not a Du'ā, it is the worst style of backbiting. (*Ihyā-ul-'Ulūm*, vol. 3, pp. 179)

### Frantic situation of the Day of Resurrection

Dear Islamic brothers! Please try to realize the reality of backbiting and try your utmost to control your tongue. Fear Allah عَزَّوَجَلَّ and try to envision the frantic scene of the Day of Judgment. On page 133 of *Bahār-e-Sharī'at*, Volume 1 [the 1250-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: As of now, the sun is at a distance of four thousand years from us. Its backside is towards us but on the Day of Judgment, the sun will be only at a distance of one and a quarter mile and its front will be facing us. On that day, the brains will boil. People will be sweating so excessively that the sweat will be soaked seventy cubits into the earth. The sweat that the earth is not able to absorb will start to rise. Some people will have it rise up to their ankles, some will have it up to their knees, for some it will rise up to their backs or up to their chests. For yet others it will rise up to their necks and for the non-believer, their sweat will rise up to their faces and like reins, will get hold of them. They will be paddling in it [to stay afloat]. In this state of [extreme] heat, the level of thirst is beyond words. Tongues will shrivel like thorns. Some people's tongues will be sticking out and their hearts will be stuck in their throats. Their intensity of punishment will be dependent upon the severity of sins.

Those who have not paid their Zakāh dues on silver and gold, their wealth will be heated and then smouldered into their sides, their backs and their foreheads. Whoever has not paid their Zakāh dues on their livestock, and then those animals will come well prepared on the Day of Judgment. That person will be made to lie down and those animals will stab him with their horns and trample over him with their hooves. Once all of the animals

have passed over him, they will turn around and run over him again. Those animals will keep trampling over him until the accountability of all other individuals has finished.

وَعَلَىٰ هَذَا الْقِيَاسِ (meaning: *further understanding can be based upon these examples*).

Even though, the punishment will be so severe, there will be no support. A brother will run away from his brother, parents will run away from their children and entire family will try to escape from each other. Every individual will be worried about himself, who will help another?

Prophet Ādam عَلَيْهِ السَّلَام will be ordered, ‘Ādam! Isolate the people of Hellfire.’ He عَلَيْهِ السَّلَام will ask, ‘How many?’ Then he will be told, ‘Nine hundred and ninety nine out of every one thousand people.’ This will be the time when children will turn old due to their anxiety, pregnant women will have miscarriages. People will look as if they are intoxicated, but indeed, they will not be intoxicated. The torment of Allah عَزَّوَجَلَّ is indeed extremely severe. Hence, how many torments shall we describe here? If the punishments are one or two or even hundred or thousand then one can elaborate upon them. There are thousands of torments and their severity so intense. I seek refuge! I seek refuge! And those punishments are neither for two or three hours, nor for two or three days or even months; but it will last throughout the Judgment Day, which is [equivalent to] fifty thousand years. (*Bahār-e-Sharī’at*, vol. 1, pp. 133-135)

## **Demands for compensation**

Dear Islamic brothers! On the Day of Judgment, people will be running amok in a state of confusion. People will be calling out ‘Nafsī, Nafsī’. The clamour and commotion will be heard everywhere. Hell will be blazing in front of them. Every person who has some rights will be asking for his rights. They will be pleading to Allah عَزَّوَجَلَّ. Somebody will say, ‘He had backbitten against me, he mocked me.’ Some will say, ‘He oppressed me.’

In addition, somebody will plead, ‘He called me stupid’, and somebody will say, ‘He murdered me.’ Yet another will assert, ‘He never returned the money he borrowed from me.’ Some might claim, ‘He hid my book.’ Others will say, ‘He stared at me and scared me.’ Similarly, somebody will claim, ‘He was rude to me.’ Someone will be saying, ‘He disclosed my shortcomings.’ Someone might be asserting, ‘He pushed me.’ Angels will present all the people who are demanding their rights and all those who violated their

rights, in front of Allah ﷻ. The people [who violated the rights of people] will be standing with lowered necks in embarrassment and Allah ﷻ will do justice with each one of them. All claimants will be satisfied and will be given the virtues of those who wronged them and they will be burdened with the bad deeds of their claimants. Then, if the mercy of Allah ﷻ is with them, they will be saved from the punishment otherwise they will be thrown into [the blazing inferno of] Hell for some time.

*Shān-o-shaukat kay ḥonay kā ‘azīz  
Ḥay ‘abaš armān ākhīr maut ḥay  
‘Aysh-o-gham mayn ṣābir-o-shākir rahay  
Ḥay wohī insān ākhīr maut ḥay*

*You dream of attaining luxury and comfort  
Nevertheless, do not forget, end is always death  
In affluence or in poverty, to patience you should resort  
As this is the true humanity, the end is always death*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللّٰهَ	تُوبُوا إِلَى اللّٰهِ
صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ

### Inspiring manner of rectification

When someone reported something to the Prophet of Raḥmah, the Intercessor of Ummah ﷺ, which he did not like, he would adopt this marvellous way to correct them without revealing their identity he would say, مَا بَالُ أَقْوَامٍ يَقُولُونَ كَذَا وَكَذَا, ‘What has happened to people that they utter such-and-such statements.’ (Sunan Abī Dāwūd, vol. 4, pp. 329, Ḥadīṣ 4788)

I wish we would also learn the ways to rectify other people. Our situation is such that if we have to rectify someone we usually will take his name in public or look directly at those [so others will know that we are talking about them] while revealing his shortcomings. Ask yourself if this is the manner to advise him or degrade him. Will this manner rectify

the person or further complicate the matters? Also, keep in mind that even if the person stays quiet out of respect the bad feeling might still linger in his heart and open the doors to further sins like jealousy, backbiting and calumny. Sayyidatunā Umm-e-Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهَا has stated: Whoever advises his brother in public, he has degraded him and whoever did it privately, he has reformed him. (*Shu'ab-ul-Īmān*, vol. 6, pp. 112, Raqm 7641)

If advising in private does not work, then it is permissible to counsel (but at an appropriate time, keeping the persons status in mind) in public. (*Tanbīh-ul-Ghāfilīn*, pp. 49)

### **Hājī Mushtāq in front of the shrine of the Prophet ﷺ**

In order to rid the sinful habit of backbiting and listening to it and to tread on the path of Sunnah and Ṣalāh, affiliate to the Madanī environment of Dawat-e-Islami. Try to travel with the devotees of the Prophet in Madanī Qāfilah. Also, try to partake in the weekly Sunnah-inspiring Ijtimā' from the beginning to the end because we do not know for whose sake we may also become worthy of the merciful blessings.

Let me present a Madanī parable to persuade you: A Muaẓẓin of a Masjid from Bāb-ul-Islam, Sindh wrote this under oath which more or less goes like this: In 2004, I participated in the 3-day Sunnah-inspiring Ijtimā' of Dawat-e-Islami, an international non-political movement for propagating Quran and Sunnah, in Ṣaḥrā-e-Madīnah, Bāb-ul-Madīnah, Karachi. During the final session of Ijtimā', when the Ṣikr started, I closed my eyes and was engrossed in the Ṣikr of Allah. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the doors of His mercy opened upon me and I found myself in Makka-tul-Mukarramah رَاٰهَا اللّٰهُ شَرِيفًا وَ تَعْظِيْمًا. Hordes of people were busy in Ṭawāf around the Ka'bah.

After the Ṣikr session, the ecstatic Taṣawwur-e-Madīnah started and اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, that time I found myself in Madīnah رَاٰهَا اللّٰهُ شَرِيفًا وَ تَعْظِيْمًا. The Green Dome was in front of my eyes, and in the meantime, I beheld the Golden Grills. I saw the late Nigrān of Markazī Majlis-e-Shūrā of Dawat-e-Islami, melodious Na'at reciter, Hājī Mushtāq 'Aṭṭārī عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِي. He was standing by the Golden Grills with his hands folded. I also went up and stood a few feet behind him. I was overwhelmed and could not control my emotions and in my state of ecstasy, I moved forward and went straight to the Golden Grills.

Additional grace was bestowed upon me as the Grill opened and there was illumination all around. By Allah ﷺ! The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah ﷺ was right in front of me. He ﷺ granted a sinner like me the privilege to shake his hands. By Allah ﷺ! The softness of his hands is beyond comparison.

*Karam tujh pay Shāh-e-Madīnāh karayn gey*

*Tū apnā-lay dil say zarā Madanī Māḥaul*

*Khudā kay karam say dikhāye gā aik din*

*Tujhay jalwah-e-Mustafa Madanī Māḥaul*

*The mercy of the Prophet will descend upon you  
Embrace with all your heart, the Madanī environment  
With the mercy of Allah, you will get the glance  
Of the Prophet in the blessed Madanī environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Fortunate devotees

Dear Islamic brothers! The fortunate one is he who is showered with this mercy! We all should always engender in our hearts the wish to see the glimpse of the Beloved Prophet ﷺ and weep in longing. How fortunate are the devotees of the Most Blessed Prophet who gratify their eyes with the vision of the Noble Prophet ﷺ! These devotees are indeed privileged and honoured.

*Bahār-e-khuld sadaqay ho rahī hay rūay ‘āshiq per*

*Khilī jāti hayn kaliyān dil kī tayray muskurānay say*

*Whole universe is sacrificing its beauty on the devotee  
The rose of heart blossoms with your smile’s beauty*

### Invocation to get a glimpse of the Prophet ﷺ

On page 115 of *Malfūzāt-e-A’lā Ḥadrat* [the 561-page publication of Maktaba-tul-Madīnāh, the publishing house of Dawat-e-Islami], it is stated:

**Question:** How can we be blessed with the holy vision of the Most Dignified Prophet?

**Answer:** Except when sleeping, recite Ṣalāt-‘Alan-Nabī in abundance at all times. Recite the following Ṣalāt-‘Alan-Nabī, in particular, after Ṣalāt-ul-‘Ishā 100 times or as many times as possible:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ كَمَا أَمَرْتَنَا أَرْبُ نُصَلِّيْ عَلَيْهِ  
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ كَمَا هُوَ أَهْلُهُ  
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ كَمَا نُحِبُّ وَتَرْضَى لَهُ  
 اللَّهُمَّ صَلِّ عَلَى رُوحِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَرْوَاحِ  
 اللَّهُمَّ صَلِّ عَلَى جَسَدِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَجْسَادِ  
 اللَّهُمَّ صَلِّ عَلَى قَبْرِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُبُورِ صَلَّى اللَّهُ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ ط

There are no better phrases [of Ṣalāt-‘Alan-Nabī] to see the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but read them with a sincere intention, holding his personality in high esteem. Do not give any room in your intention to see the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and [remember] his compassion is abundant and has no boundaries.

*Firāq-o-waṣl cheḥ khawāhī rizā-ay dost ṭalab*

*Keḥ ḥayf bāshad az wa-ghayr-e-aūtamannāyī*

*Proximity or distances are no concern!*

*If you intend your beloved's approval,*

*Then if you demand anything else, that is blameful*



*Jalwaḥ-e-yār idḥar bhī koī pḥayrā tayrā*

*Ḥasratayn āīḥ paḥar taktī ḥayn rastah tayrā*

*May you glance at me and I see your sight*

*Eyes are yearning for a glimpse, day and night*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Backbiting burns virtuous deeds

Alas! What ruination of our society this is! The habit of backbiting and listening to it has caused havoc all around us. It is stated: Backbiting destroys virtuous deeds quicker than fire burns dry wood. (*Iḥyā-ul-‘Ulūm*, vol. 3, pp. 183)

## What had happened to my deeds?

Dear Islamic brothers! One of the perils of backbiting is that it destroys the virtuous deeds. The Prophet of Raḥmah, the Intercessor of Ummah ﷺ has stated: Indeed, on the Day of Judgment, a person will have his book of deeds brought to him. He will utter, ‘I did such-and-such virtuous deeds, what happened to them?’ He will be told, ‘Those deeds were wiped away due to the backbiting that you committed.’ (*Attarghīb Wattarḥīb*, vol.3, pp. 332, Ḥadīṣ 30)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Accountability of every word on the Day of Judgment

Dear Islamic brothers! On the Day of Judgment, we have to give accountability for every word. Keep this fact in mind that after spending ‘a few days in this dear world’ we will be lowered into a dark grave. Then, who knows how long we will have to stay in that frightening solitude. Afterwards, when we will come on the Day of Judgment, we will see all our deeds in our Book of Deeds. As it is stated in the Magnificent Quran:

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ۖ  
مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ

On that day men will return towards their Rab, in different groups, in order to be shown their deeds. So whoever does a good deed equal to the weight of the minutest particle, will see it. And whoever does an evil deed equal to the weight of the minutest particle, will see it.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 30, Sūrah Zilzāl, Verse 6-8)

We are indeed unaware of the hidden divine plan of Allah ﷻ about us. Will we be awarded forgiveness or مَعَاذَ اللَّهِ ﷻ will we be ordered to be thrown in the blazing fire of Hell? We indeed do not know! نَسْأَلُ الْعَافِيَةَ ﷻ We seek our well-being from Allah ﷻ.

*Gar Tū nārāz huwā mayrī ḥalākat hogī!*  
*Ĥāye! Mayn nār-e-Jahānnam mayn jalūn gā Yā Rab!*  
*‘Afw kar aur sadā kay liye rāzī ḥo jā*  
*Gar karam kar day to Jannat mayn rahūn gā Yā Rab!*

*I will be doomed if you are displeased*  
*I will burn in the blazing fires of Hell, my Allah!*  
*Accept my apology and with me forever be pleased*  
*With Your mercy, I will reside in Paradise, my Allah!*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
 تَوَبُّوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
 صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Person who is slandered, profits...

If you find out that, someone was backbiting against you, then instead of getting angry try to stay calm and patient. The backbiter is at a loss and the one who is being slandered actually profits as Sayyidunā Abū Umāmah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: When a person will be given his Book of Deeds, on the Day of Judgment, he will see good deeds that he did not partake in. He will ask, ‘O Allah ﷻ! Where did these come from?’ He will be told, ‘These are the good deeds of those who backbit against you.’ (*Tanbīh-ul-Mughtarīn*, pp. 192)

### My mother is more worthy of my deeds

Somebody was talking about backbiting in the company of Shaykh Sayyidunā ‘Abdullāh Bin Mubārak رَضِيَ اللَّهُ تَعَالَى عَنْهُ, so he رَضِيَ اللَّهُ تَعَالَى عَنْهُ commented, ‘If I considered somebody’s backbiting as wholesome then I would have backbitten against my mother because she is indeed the most deserving of my virtuous deeds.’ (*Minhāj-ul-‘Ābidīn*, pp. 65)



## Mother's rights cannot be fully fulfilled

Dear Islamic brothers! These words of Sayyidunā ‘Abdullāh Bin Mubārak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ have lots of Madanī pearls for us to learn from. As if he is saying that since the good deeds are very valuable and we cannot also fully fulfil the rights of our mothers. Therefore, if we were to give our deeds to anyone then our mother would be the most deserving of them. This parable also hints at the elevated status of mothers. Anyways, there is nothing good in backbiting and it only leads to humiliation and disgrace.

*Ay piyāray Khudā az pa-ay Sulṭān-e-Madīnāh*

*Ghībat kī nuḥūsat say mayrī jān chuṛā day*

*For the sake of Your Beloved; my Allah*

*Cure me from the disease of backbiting*

## Forgiveness of half of all the sins

Shaykh Sayyidunā ‘Aṭā Khurāsānī عُدَس سِرُّهُ الرَّبَّانِي has stated, ‘Do not get upset if someone backbites against you because the backbiter is unknowingly doing you a favour. As we have been told that whoever the victim of backbiting is, half of his sins are forgiven.’

*(Tanbīh-ul-Mughtarīn, pp. 194)*

## Worship of the whole night & backbiting

Once Shaykh Sayyidunā Ḥātim Aṣam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَم missed his Taḥajjud prayer, his wife tried to embarrass him for this but he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, ‘Last night some people spent all their nights worshipping and in the morning they backbit against me. So, on the Day of Judgment all their good deeds of that night will be transferred into my account in the deed-measuring scale.’ *(Minḥāj-ul-‘Ābidīn, pp. 66)*

## Hundred years of worship & backbiting only once

Dear Islamic brothers! Indeed, there is a lot of wisdom hidden in the sayings of our pious saints رَحْمَةُ اللَّهِ الْعَمِيقِينَ. In the aforementioned narrative, the backbiters are advised in a unique manner not to sacrifice their worship by backbiting. We also learned from the previous narration that if someone spends all his night praying and worshipping, but does not refrain from the ill habit of backbiting then all his worship will be transferred to the one

who was spoken ill of and whose rights were violated. In reality, backbiting [just once] is more harmful than one hundred years of supererogatory worship because if someone never partakes in any voluntary supererogatory worship in his entire life, he will not be accountable for it on the Day of Judgment. However, it is a source of displeasure of Allah ﷻ along with wasting and failure of virtuous deeds in the Hereafter. Losing all the worldly wealth might be intolerable to your inner self, but in reality, it is a normal loss. On the Day of Judgment, if one has to give only one virtuous deed to someone then this would indeed be a great loss.

*Mīzān pay sab k̄haṣay ḥayn a'māl tul raḥay ḥayn  
Rak̄h lo bh̄aram Khudārā 'Aṭṭār Qādirī k̄a*

*Accountability is in progress, on the Day of Judgment, standing  
May mercy be showered on 'Aṭṭār Qādirī, my Allah, Most-Forgiving*

## Reward of generosity and condolence

Dear Islamic brothers! Try to rid yourself from the ill habit of backbiting and do not only save your virtuous deeds but also intensify them. Indeed, follow the Madanī methods to nurture your virtuous deeds and earn the highest level of Paradise – Jannat-ul-Firdaus.

سُبْحَانَ اللَّهِ ﷻ, How fortunate are those Islamic brothers and sisters who use their tongues for calling people toward righteousness, delivering Sunnaḥ-inspiring sermons and stay busy in the Zikr of Allah ﷻ and in reciting Ṣalāt upon the Last Prophet ﷺ.

To help the needy Muslims is a virtuous act, and to console the troubled or the sick is one of the supreme applications of our tongues. It is narrated by the companions Sayyidunā 'Abdullāh Ibn 'Umar and Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا that, 'Whoever goes to help a needy Muslim brother, Allah ﷻ shadows him with seventy-five thousand angels. Those angels make supplications for him and he is drowned in the ocean of mercy, until he is done. Then, Allah ﷻ writes for him the reward of one Hajj and one 'Umrah pilgrimage. Likewise, anyone who consoles a patient, Allah ﷻ shall shadow him underneath seventy-five angels. Until he returns home, he is bestowed a good deed in his every step of foot, an evil deed is forgiven in his every step, and he is increased one time in his stage. When he sits with the patient, the bounty (of Allah) engulfs him and continues engulfing him unless he returns home.' (*Al-Mu'jam-ul-Awsaṭ, vol. 3, pp. 222, Ḥadīṣ 4396*)

## Two heavenly attires

If someone's child gets sick, one is unemployed or debtor, one becomes a victim of an accident, one falls prey to thieves, one faces loss in his business, one is struck by calamities, surrounded by worries, or any other misfortune then; saying a few words to console him, is indeed a very rewarding act.

Companion Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ relayed that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Anyone who consoles a grief-stricken person, Allah عَزَّوَجَلَّ shall make him robe the dress (confer him the status) of Taqwā and bless his soul amongst all other souls. Likewise, anyone who consoles an afflicted person, Allah عَزَّوَجَلَّ shall make him robe two of the dresses of the Heaven whose value cannot be proportioned to the entire world.'

(*Al-Mu'jam-ul-Awsaṭ*, vol. 6, pp. 429, *Hadīṣ* 9292)

*Yā Khudā ṣadaqaḥ Nabī kā bakhsh mujḥ ko bay-ḥisāb  
Naz'a-o-qabr-o-ḥashr mayn mujḥ ko na daynā kuch 'aḏāb*

*For the sake of the Beloved, forgive me without scrutiny  
Excuse me from torment at death in the grave and the day of accountability*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ  
تُوبُوا إِلَى اللهِ      أَسْتَغْفِرُ اللهَ  
صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Hearing backbiting against someone is Ḥarām

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordained to refrain from singing and listening the songs; abstain from committing and hearing backbiting and forbear from tattling and listening to it. (*Al-Jāmi'-uṣ-Ṣaghīr*, pp. 560, *Hadīṣ* 9378)

Shaykh 'Abdul Raūf Munāwī عَلَيْهِ رَحْمَةُ اللهِ الْهَادِي has stated, 'The listener of backbiting is also one of the backbiters.' (*Faṭḥ-ul-Qadīr*, vol. 3, pp. 612, *Taḥt-al-Ḥadīṣ* 3969)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## All acts of backbiting are sinful

Joyously listening to backbiting and saying words like ‘yes’, ‘yeah, yeah’ or making sounds like ‘un-hun’ all refer to backbiting. Hearing such [sounds of] agreement encourages the person to backbite even further. Similarly, after listening to backbiting, displaying your delight or surprised sense of emotion are also sinful acts. For example, saying something like this with astonishment, ‘I cannot believe, he is like that! I thought he was a good person.’ Listening to backbiting with great interest, showing surprised emotions and nodding your head serves as encouragement to the other. In fact, the person sitting quietly in such a situation, without any valid excuse under Islamic law, will also be considered as a participant in this backbiting. (*Ihyā-ul-‘Ulūm*, vol. 3, pp. 180)

## Rotten corpse of the king

Once some people started backbiting against the king in front of Sayyidunā Maymūn رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. He stayed quiet and did not say anything good or bad about him. When he fell asleep, he had a dream in which he saw the dead body of that same king who was spoken ill of. The smelly rotten carcass was laid before Sayyidunā Maymūn رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and one man was telling him, ‘Eat it.’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, ‘Why should I eat it?’ The person replied, ‘People were gossiping and backbiting against this king in front of you.’ He said to the person, ‘But I did not comment anything good or bad about him.’ He was told, ‘But you were willing to hear about him.’ (*Şifa-tuṣ-Safwaḥ li-Ibn al-Jauzī*, vol. 3, pp. 154)

Sayyidunā Ḥazm رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ relayed that, ‘Sayyidunā Maymūn رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would not backbite against anyone nor would he ever listen to it. Even, if somebody tried to backbite, he would forbid him. If the person did not hold back then Sayyidunā Maymūn رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would leave the place.’ (*Hilyat-ul-Auliya*, vol. 3, pp. 127, Ḥadīṣ 3418)

## Our gatherings & political analysis

Dear Islamic brothers! The aforementioned narrative also teaches us that we are not allowed to even gossip against political personalities, elected officials or people in power. I regretfully doubt there are any gatherings today, which are devoid of backbiting against political leaders or ministers or members of parliament or senators. However, the President or the Prime Minister is sometimes targeted, and at times, the Chief Minister or the Governor is attacked. Nevertheless, a lot of negative conversation takes place

regarding political figures. They are disgraced at length and are called names. Pay close attention to what Allah ﷻ states in the Glorious Quran in Sūrah Al-Ḥujurāt, Part 26, Verse 11:

Nor assign evil nicknames.

وَلَا تَسَابُرُوا بِأَلْقَابٍ ط

*[Kanz-ul-Īmān (Translation of Quran)] (Part 26, Sūrah Al-Ḥujurāt, Verse 11)*

### Cursing of angels

On page 246 of *Ānsūn kā Daryā* [the 300-page publication of Maktaba-tul-Madīnah, a publishing department of Dawat-e-Islami], it is stated: Sayyidunā Saʿīd Bin ʿĀmir رضى الله تعالى عنه relayed that the Embodiment of Nūr صلى الله تعالى عليه وآله وسلم has stated, ‘Angels curse whoever calls a Muslim with any words [i.e. bad names] besides their name.’ (*Al-Jāmiʿ-ush-Ṣaghīr*, pp. 525, *Hadīṣ* 8666)

### The exaggerated news reports

Amongst most of the gatherings of the feckless youth and the social circles of the mature adults; the inglorious sins of backbiting, tale-bearing, calumny, slandering and harbouring ill-opinions against political personalities are so much on the rise that الأمان والحفيظ. The irony of the matter is that the people have no legitimate evidence to support their opinions. Somehow, other people may respond (in the support) that they have also read in the newspaper. Supposedly, the newspapers depict the indecent postures of actresses; sex appealing news of immoral activities, needless malign influence against those who commit sins secretly; disgrace and false accusation in against of rulers, politicians and every Muslim of various societies.

In addition, the newspaper exaggerates the backbiting even against deceased Muslims. However if a Walī (saint) busies in reading such newspapers, he will not be able to protect his Wilāyat (sainthood) at all. How can people consider news that is full of backbiting and publicizing of others shortcoming as sound evidence? Even if the news were true, still no one has permission under Islamic law to relay, publish or even read about a Muslim’s shortcomings. Islam does discourage these activities thoroughly whilst declaring them as ‘shortcoming and backbiting’.

## Biting and plucking like dogs

Anyways, it is essential for us to part ways from company of such people and such gatherings where useless conversation on current affairs lead us towards sins – where backbiting is prevalent and Muslim's reputations and character are degraded. In order to inspire you, here is an extraction from page 253 of *Ānsūn kā Daryā* [the 300-page publication of Maktaba-tul-Madīnāh, a publishing department of Dawat-e-Islami], 'A pious saint has stated that on the Day of Judgment, everyone will be gathered who used to gather for disobeying Allah ﷻ and those who helped each other in committing sins. They will be kneeling to bite and pluck each other like dogs. The unfortunate people are those who had left the world without repenting.' (*Baḥr-ud-Dumū*, pp. 185)

*Mayn fāltū bātaun say rahūn dūr ḥamayshah*

*Chup rehṇay kā Allah salīqah Tū sikhā day*

*May I save myself from the habit unnecessary gossiping*

*Allah train my tongue, for the ways of safeguarding*

## Reciters of Du'ā-e-Qunūt should comply

Dear Islamic brothers! It is necessary to avoid bad company as we may be endangering our life in the Hereafter. My master A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Ash-Shāh Imām Aḥmad Razā Khān عَلَيهِ رَحْمَةُ الرَّحْمَنِ has stated, 'The Sacred Law does not ordain any phrase in Ṣalāh which is only for the 'movement of the tongue' or its meaning has no significance.' (*Fatāwā Razawīyah*, vol. 29, pp. 567) Therefore remember that you read 'Du'ā-e-Qunūt' in Ṣalāt-ul-Witr in which you recite: وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ ط [Translation: (O Allah! We) separate ourselves from those who disobey] Therefore, enact on the promise you make every day with Allah ﷻ and distance yourself and repent from the gatherings of sinners and defiant people [Fāsiq & Fājir] who curse, backbite, slander others or are involved in various other sinful habits. Even the Quran advises us to refrain from such [bad] company. It is stated in Sūrah Al-An'ām, Part 7, Verse 68:

وَمَا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

And if the devil causes you to forget, then do not sit with the unjust.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 7, Sūrah Al-An'ām, Verse 68)

In the elaboration of this verse, it is stated in *Tafsīrāt-e-Aḥmadiyyah* that in this verse, – ‘the unjust’ refers to non-believers, deviants and the sinful. (*Tafsīrāt-e-Aḥmadiyyah*, pp. 388)

### Permissibility to visit and call the sinful towards righteousness

An Islamic brother who is pious and righteous can sit in the company of the sinful, not to make friends, but to call them towards righteousness. As it is stated in Sūrah Al-An’ām, Part 7, Verse 69. Allah عَزَّوَجَلَّ says:

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

And the pious are not accountable for them in the least, apart from the giving of advice so that they may avoid.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 7, Sūrah Al-An’ām, Verse 69)

Regarding this verse, Shaykh Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي has explained in *Khazāin-ul-‘Irḥān*, ‘From this verse we learn that it is permissible to sit with the sinful individuals and advise them to explain the truth.’

### Refrain from backbiting even against Ḥajjāj Bin Yūsuf

Our saints were so fearful of Allah عَزَّوَجَلَّ in matters of backbiting that they would even avoid talking unjustly about people who were famous tyrants. Shaykh Sayyidunā Ismā’il Ḥaqqī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي relayed that someone asked Shaykh Sayyidunā Imām Muhammad Ibn Sirīn عَلَيْهِ رَحْمَةُ اللَّهِ الْعَرِيقِي, ‘You have never said anything [bad] about Ḥajjāj Bin Yūsuf.’ He replied, ‘I fear Allah عَزَّوَجَلَّ (and His Hidden Plan) that He عَزَّوَجَلَّ may release him on the Day of Judgment for his belief in the Oneness of Allah عَزَّوَجَلَّ (that is to say that because he was a Muslim, he might be forgiven without any accountability by the sheer mercy and compassion of Allah عَزَّوَجَلَّ) and that I may get the torment because of backbiting against him.’ (*Rūḥ-ul-Bayān*, vol. 9, pp. 90)

### Cautionary tale highlighting the banes of three bad habits

Dear Islamic brothers! Allah عَزَّوَجَلَّ is the Supreme and Omnipotent! No one is aware of His hidden plan. Therefore, regardless of the severity of one’s sins, we cannot say with

certainty that a person is destined for Hell. Many pious people may be held accountable if Allah's plan overcomes them. **الْأَمَانُ وَالْحَفِيفُ** (May Allah **عَزَّوَجَلَّ** safeguard us and protect us from such a situation).

On page 113 of *Bayānāt-e-‘Aṭṭāriyyah*, Volume 1 [the 480-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated in *Minhāj-ul-‘Ābidīn* that Shaykh Sayyidunā Fuḍayl Bin ‘Iyāḍ **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** went to visit one of his student, who was on his deathbed. The Shaykh sat down close to him and started reciting Sūrah Yāsīn. The student uttered, ‘Stop reciting Sūrah Yāsīn!’ Then the Shaykh **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** reminded him to proclaim the Statement of Faith by repeating it over and over again. The student blurted out, ‘I will never recite the Statement of Faith, and I am disgusted by it.’ He died after uttering these words.

Shaykh Sayyidunā Fuḍayl Bin ‘Iyāḍ **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** was greatly saddened by his student's unfavourable demise and wept over it for forty days. After forty days he dreamt that his student was being dragged by the angels towards Hell. The Shaykh inquired, ‘You had a very high status amongst my students. Why did Allah **عَزَّوَجَلَّ** withdraw His mercy from you?’ He replied, ‘Because of three bad habits of mine:

1. Tale bearing – I used to tell you one thing and tell my fellow students something else.
2. Jealousy – I used to envy my fellow students; and
3. Alcohol consumption – upon the doctor's advice I would drink a glass of alcoholic beverage once a year as medicine.’ (*Minhāj-ul-‘Ābidīn*, pp. 151)

### Islamic law regarding uttering statement of Kufr at the time of death

Dear Islamic brothers! Tremble with the fear of Allah **عَزَّوَجَلَّ**; bow down and strive to please Allah **عَزَّوَجَلَّ**. Ah! Because of tale-bearing, jealousy and drinking, a student of a saint died after uttering a statement of Kufr.

At this point, it is essential to understand an important issue as elaborated by Muftī Amjad ‘Alī A’zamī **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ**: ‘Allah **عَزَّوَجَلَّ** forbid! If a statement of Kufr is uttered at the time of his death, it is not categorized as Kufr. It is possible that the severity of the death might have resulted in the loss of his sanity or he might have uttered the words in a state of unconsciousness.’ (*Bahār-e-Sharī‘at*, vol. 4, pp. 158) (*Durr-e-Mukhtār*, vol. 3, pp. 96)



## Most mistakes are because of the slip of the tongue

Dear Islamic brothers! The reality is that the inappropriate use of the tongue causes grief and distress. With this tongue, one risks his Hereafter by swearing, lying, backbiting and tale-bearing. May Allah ﷺ safeguard us from the calamities of the tongue! Sayyidunā ‘Abdullāh Bin Mas’ūd رضى الله تعالى عنه relayed that the Intercessor of the Day of Judgment, the Beloved Prophet صلى الله تعالى عليه وآله وسلم of Allah ﷺ said, ‘Humans make most of their mistakes by their tongues.’ (*Al-Mu’jam-ul-Kabīr*, vol. 10, pp. 197, Ḥadīṣ 10446)

## Every morning body parts appeal to the tongue

Shaykh Sayyidunā Abū Sa’īd Khudrī رضى الله تعالى عنه has relayed: Every morning that dawns upon a human, all the parts of the body request the tongue, ‘Be fearful of Allah ﷺ in our matter. Because we are associated with you, if you stay on track we will also stay on the right track whereas if you go astray, we will go corrupt as well.’ (*Sunan-ut-Tirmiḏī*, vol. 4, pp. 183, Ḥadīṣ 2415)

## Tongue relays what is in the heart

The renowned exegetist of the Quran, Shaykh Muftī Aḥmad Yār Khān Na’īmī رحمه الله تعالى عليه has stated in the explanation of this Ḥadīṣ: ‘(O tongue) in loss or in gain, in comfort or happiness, in pain or sorrow we are all associated with you. If you speak inappropriately then we will suffer; if you speak well, we will gain respect. Remember! The tongue represents the heart. The good and evil of the tongue portrays the good and evil in the heart.’ (*Mirāt-ul-Manājīh*, vol. 6, pp. 465)

## Complications caused by the carelessness of the tongue

Dear Islamic brothers! The reality is that carelessness of the tongue can create a discord. If a husband divorces his wife, Talāq-e-Mughallaḏah may occur (in certain situations) and that is only because of his tongue. If one degrades the other and the other person gets angry, it could result in violence because of this very tongue. If one scolds another Muslim without a valid cause under Islamic law, or hurts the feelings of another Muslim with this tongue, then this is a sin which could make him worthy of Hell. It is narrated in *Ṭabarānī* that the Great Prophet صلى الله تعالى عليه وآله وسلم has cautioned us, ‘Whoever (without a Shar’ī cause) harms another Muslim has harmed me and whoever harms me has harmed Allah ﷺ.’ (*Al-Mu’jam-ul-Awsaṭ liṭ-Ṭabarānī*, vol. 2, pp. 386, Ḥadīṣ 3607)

## Eternal pleasure or displeasure

Shaykh Sayyidunā Bilāl Bin Hārīš رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: The Sultan and Mercy for the Worlds صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated these words of reality, ‘A person says a nice phrase without realizing its capacity and because of it Allah’s pleasure is written for him until the day he will meet Allah عَزَّوَجَلَّ. On the contrary, a person says some fallacious phrase without realizing its capacity and because of it Allah’s displeasure is written for him till the day he will meet Allah عَزَّوَجَلَّ.’ (*Sunan-ut-Tirmizī, vol. 4, pp. 143, Ḥadīṣ 2326*)

## Think before you speak

While elaborating on this aforementioned Ḥadīṣ the renowned exegetist of the Quran, Shaykh Muftī Aḥmad Yār Khān Na’īmī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ wrote: (Sometimes a person) utters something bad which results in the eternal displeasure of Allah عَزَّوَجَلَّ therefore, one should deliberate before speaking.

Sayyidunā ‘Alqamah رَضِيَ اللهُ تَعَالَى عَنْهُ used to say that at many instances this very narration of Sayyidunā Bilāl Bin Hārīš رَضِيَ اللهُ تَعَالَى عَنْهُ would stop me. That is to say that, I wanted to say something but I would recall this Ḥadīṣ and would refrain from saying what I wanted to say (fearful that I would say something that would displease Allah عَزَّوَجَلَّ forever). (*Mirāt-ul-Manājil, vol. 6, pp. 462*)

## Well being is in the Madanī guard of the tongue

Dear Islamic brothers! Speaking without thinking could lead to detrimental consequences and eternal displeasure of Allah عَزَّوَجَلَّ. Undoubtedly, it would be highly beneficial to put the Madanī guard on the tongue that is to refrain from unnecessary talking. Conveying your message through gestures or by writing could aid in adopting the habit of keeping quiet. Moreover, the person who excessively talks typically makes more mistakes and often ends up revealing the secrets.

Furthermore, it is very difficult for a person who has a habit of relentless gossiping to safeguard from backbiting, tale-bearing and fault-finding, and sometimes he might even end up uttering statements of Kufr. May Allah عَزَّوَجَلَّ grant us all refuge.

### Consequence of hardness of the heart

May Allah ﷺ have mercy on us and enable us to control our tongues because unnecessary speaking coupled with neglect from the remembrance of Allah ﷺ results in the hardening of the heart. The Most Dignified Prophet ﷺ delivered these words of caution: ‘Vulgar talk results from the hardness of the heart and hardened heart is in fire.’ (*Sunan-ut-Tirmizī, vol. 3, pp. 406, Ḥadīṣ 2016*)

### Unnecessary talking could lead to Kufr

The renowned exegetist of the Quran, Shaykh Muftī Aḥmad Yār Khān Na’īmī رحمه الله تعالى عليه while explaining this Ḥadīṣ wrote: A person who speaks carelessly and does not care what good or bad comes out of his mouth and utters it without any hesitation then understand that he is hard-hearted, devoid of modesty. Hard-heartedness is a tree whose roots are in the heart and its branches are in Hell. The outcome of such an audacious person is that he eventually becomes disrespectful of Allah ﷺ and His Prophet ﷺ and thus becomes a Kāfir. (*Mirāt-ul-Manājīh, vol. 6, pp. 641*)

*Jī chāh̄tā ḥay khūb gunāḥaun pay mayn raw-ūn*

*Afsos magar dil kī qasāwat nah̄n jāṭī*

*I want to cry all out for my sins, is my yearning*

*But sadly my hard heartedness is not yielding*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللّٰهَ	تُوبُوا إِلَى اللّٰهِ
صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ

### Backbiter deserves pity

Someone said to a saint: ‘So-and-so dishonours you so much that I pity you.’ The saint replied, ‘He himself deserves pity.’ (*Tafsīr Qurṭubī, vol. 8, pp. 242*)

سُبْحَنَ اللّٰهِ ﷻ, many accolades to the sincerity and etiquettes of our pious predecessors! What a marvellous Madanī mindset! They are not even annoyed at the person who dishonours them. In fact, their hearts are satisfied that the talks of others do not affect

them and it is the backbiter who will eventually suffer. Thus, the backbiter deserves pity because in a way he is wasting his good deeds and accumulating sins which could lead him to the Hellfire.

*Dard-e-sar hō yā bukhār āye taṛap jātā hūn  
Mayn Jahānnam kī saṣā kaysay saḥūn gā Yā Rab!  
'Afw kar aur sadā kay liye rāṣī hō jā  
Gar karam kar day to Jannat mayn raḥūn gā Yā Rab!*

*Even if I have a headache, or run a fever, it agonizes me  
How will I bear the torments of the grave, Allah!  
Accept my apology and forever be pleased with me,  
With Your mercy, I will reside in Paradise, Allah!*

### Saying 'sleeps too much' is backbiting

It is stated about Sayyidunā Abū Bakr Ṣiddīq and Sayyidunā 'Umar Fārūq A'ẓam رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا that one of them said to the other, *إِنَّ فُلَانًا لَّنَوُومٌ* meaning 'So-and-so person sleeps too much.' After saying this, they asked for gravy from the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so that they could eat it with bread. The Immaculate and Merciful Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'You've already eaten the gravy.' Both respectfully replied, 'We are not aware of it.' The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Yes, why not. You ate your brother's flesh.' (*Iḥyā-ul-'Ulūm*, vol. 3, pp. 180) (*Iṭḥāf-us-Sādaḥ liz-Zubaydī*, vol. 9, pp. 307)

### Listening to backbiting is also backbiting

After relaying this Ḥadīṣ, Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي stated, 'Realize how the Prophet of Raḥmah, the Intercessor of Ummaḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ held both of them accountable in this issue. Even though only one committed the act of backbiting and the other only listened to it (therefore both were held liable for backbiting).' (*Iḥyā-ul-'Ulūm*, vol. 3, pp. 180)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 12 Examples of backbiting concerning eating & speaking

Dear Islamic brothers! We have learned that saying ‘*he sleeps too much*’ about someone behind their back is also backbiting. Here are some more examples of backbiting against others eating and speaking:

1. He eats a lot.
2. Every time you see him, he is eating.
3. He is always thinking about food.
4. He gulps down his food without chewing it.
5. He pulls all the pieces of meat towards himself.
6. You will find him wherever there is free food.
7. He arrives at the time of serving food at Quran Khuwānī, gatherings of Ṣikr and Na’at, and at ‘Urs programs.
8. He does not even skip the meal after the Tijā.
9. He is very talkative; loud-mouthed.
10. He never gives others a chance to speak.
11. He disrupts others while they are talking.
12. He subdues others with his words etc.

مَعَاذَ اللَّهِ عَزَّوَجَلَّ, from the aforementioned Ḥadīṣ do not harbour negative thoughts in your mind against the Shaikhāin i.e. Sayyidunā Abū Bakr Ṣiddīq and Sayyidunā ‘Umar Fārūq A’ḏam رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا. Remember this was the era of training and many similar narrations of companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ are found in the books of Ḥadīṣ.

## To call ‘short-heighted’ in the absence is backbiting

Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا said that I told the Compassionate and Merciful Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘This is enough for Ṣafiyah رَضِيَ اللَّهُ تَعَالَى عَنْهَا as she is such-and-such,’ meaning she is short in height. The Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘You have uttered such a sentence that if it were mixed in the ocean it would prevail the ocean.’ (*Sunan Abī Dāwūd, vol. 4, pp. 353, Ḥadīṣ 4875*)

This implies that unnecessarily calling someone ‘shorty, midget or dwarf’ is also considered as backbiting.

### Commenting on someone’s physical attributes could be detrimental

Dear Islamic brothers! Being tall or short is a physical deficiency. To slander the attributes of a Muslim in his absence without any Shar’i cause, is also a backbiting. In fact, Hujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated: ‘If the deficiency is related to his physique, then discussing it would tantamount to associating this defect towards Allah عَزَّوَجَلَّ, because when one finds a fault in a creation, it is equivalent to finding a fault of its creator. Someone called a wise person, ‘Ugly!’ He replied, ‘Making my face was not in my control, otherwise I would have made it handsomer.’ (*Ihyā-ul-‘Ulūm*, vol. 3, pp. 184)

### To call someone weak

Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ stated: We were present in the blessed court of the Intercessor of the Day of Judgment, the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when a person got up and left, then the companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ said: ‘Yā Rasūlallāh! He is so weak! The Merciful Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘You have backbitten against your companion and you have eaten his flesh.’ (*Musnad Abū Ya’lā*, vol. 5, pp. 362, Ḥadīth 6125)

### 9 Examples of backbiting against a physically weak person

Dear Islamic brothers! So now we learned that without a justification under Islamic law, calling someone ‘weak’ constitutes backbiting. Similarly, calling someone:

1. Skinny
2. Frail
3. Scrawny
4. Old haggard
5. Skeletal
6. Skin-and-bones
7. He has one foot in the grave.
8. Bony

9. Light and thin; are also examples of backbiting because no sane person would like to hear these words.

*Bachūn ghībat say, bachūn chughliyon say*

*Ĥo tawfīq aysī ‘aṭā, Yā Ilāhī!*

*Zabān per lagām mayrī lag jāye Maulā*

*Sadā toḥmaton say bachā Yā Ilāhī!*

*From tattle-tale and backbiting, may I abstain*

*Allah, endow me with such restrain*

*Give me control, may my tongue stay in rein*

*Allah, save me from laying accusation & false blame*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Discussing someone's disease related deficiencies

In the blessed court of the Beloved and Blessed Prophet ﷺ, it was brought up about an individual that he can neither eat by himself unless someone feeds him, nor can he walk unless someone supports him. Upon this the Prophet ﷺ said, 'You have backbitten against him.' The companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ asked, 'Yā Rasūlallāh! We have only relayed that is present in him.' The Noble Prophet ﷺ replied, 'This is sufficient for your talk to be backbiting, that you articulated his deficiency.'

*(Hilyat-ul-Auliya, vol. 8, pp. 204, Raqm 11883)*

### Backbiting against a handicapped person

A Ṭābi'ī saint, Sayyidunā Mu'āwiyāh Bin Qurrah رَحِمَهُ اللَّهُ تَعَالَى narrated, 'If a handicapped passes by you and you discuss about the negative aspect of his permanently damaged limb, then this is also backbiting.' *(Ad-Dur-rul-Manšūr, vol. 7, pp. 571)*

Here we learned that unless justified under Islamic law, calling someone cripple in his absence, also falls under backbiting. Similarly calling someone: ❖ Cripple ❖ Bald ❖ Blind ❖ One-eyed ❖ Physically disabled ❖ Stutterer ❖ Stammerer ❖ Deaf ❖ Dumb ❖ A hunchback; all these are examples of backbiting.

### Picking faults in someone's dress is also backbiting

It is relayed by Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا: Once I was present in the companionship of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and I commented about a woman, إِنَّ هَذِهِ لَطَوِيلَةُ الدَّيْلِ meaning, *she is the one with the long shirt.* Thereupon the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered, اَلْفُطْيُ اَلْفُطْيُ meaning, *spit out whatever is in your mouth.* Then I spat out a piece of flesh from my mouth. (Aṣ-Ṣamt ma’ Mawsū’ah Ibn Abid Dunyā, vol. 7, pp. 145, Ḥadīṣ 216)

### 24 Examples of backbiting regarding others' clothes

We also realize that criticizing someone's apparel, in their absence, is also categorized as backbiting. Here are twenty-four examples of backbiting about others clothing. (If these statements are true then they fall under backbiting otherwise they would be classified as calumny, which is a worse sin):

1. His shirt's sleeves are too long.
2. His clothes are awkward.
3. His clothes are dirty.
4. He cannot keep his clothes from dirt.
5. His clothes stink.
6. His clothes are outdated.
7. He just wears his older brother's shirt.
8. He does not even know how to dress.
9. He does not know how to properly tie a turban.
10. His shawl is extremely dirty.
11. He wears ragged socks.
12. He wears used clothes bought from second hand clothing stores.
13. The dress is made from a low grade material.
14. He loves girlish coloured clothes.



15. He looks like a carefree, happy-go-lucky dude in those clothes.
16. He looks weird; seems like he is wearing his older brother's Kurtā and younger brother's Shalwār.
17. Despite being rich he wears simple clothes because he is too stingy.
18. Even though his father is an unskilled labourer, just look at his clothes!
19. He has probably borrowed this suit, as he can't afford it.
20. He wears ragged clothes so that he can collect more charity money from the rich.
21. Whenever you see him, his clothes are torn from one place or another.
22. To display his poverty and gain pity from the people he wears clothes with patches on them.
23. Why did he have to borrow money to buy such expensive dress?
24. He was wearing some bizarre clothes.

*Sharāb-e-maḥabbat kuch̄ aysī pilā day*  
*Kabhī bhī nashaḥ ḥo na kam Yā Ilāhī*  
*Mujḥay apnā 'āshiq banā kar banā day*  
*Tū sar-tā-pā taṣwīr-e-gham Yā Ilāhī*

*Allah, grant me a sip of the love potion*  
*Never fades away whose intoxication*  
*Allah, make me drenched in Your devotion*  
*Such that my being is a picture of sad emotion*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد	صَلُّوْا عَلَى الْحَبِيب
أَسْتَغْفِرُ اللّٰه	تُوبُوا إِلَى اللّٰه
صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد	صَلُّوْا عَلَى الْحَبِيب

## Repentance from business of gambling

In order to avoid backbiting and to get rid of the habit of listening to backbiting; to develop a habit of offering Ṣalāḥ and practicing the Sunnah, keep yourself attached to the righteous Madanī environment of Dawat-e-Islami. Travel in the Madanī Qāfilāḥ with the devotees of the Prophet to learn the Sunnah. To prosper in this life and to be successful in the Hereafter, fashion your deeds in accordance with the Madanī In'āmāt Booklet. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islami within the first ten days of each Madanī month.

For your inspiration, here is a Madanī parable that was relayed under oath by a teacher from the Sui Division, Dera Bugti (Baluchistan, Pakistan): I used to run tombola (a business that involves gambling with money). In 2004, I fortunately attended the 3-day Bāb-ul-Islam (Sindh) level Ijtimā' held at Ṣaḥrā-e-Madīnah in Bāb-ul-Madīnah (Karachi), organized by Dawat-e-Islami – a global non-political movement of propagating Quranic teachings and Sunnah. Towards the end of the congregation, during the Du'ā session, I was overwhelmed with emotion and I wept as I repented from all my previous sins and made an intention to offer Ṣalāḥ with congregation. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, after I returned from the congregation I closed my tombola business, kept a beard and started giving Dars at a school. I also started teaching Quranic recitation at Madrasa-tul-Madīnah (for adults).

## Gambling is Ḥarām

Dear Islamic brothers! What one can say about the blessings of the Sunnah-inspiring congregations of Dawat-e-Islami! With the mercy of Allah عَزَّوَجَلَّ, these congregations engender a Madanī reformation amongst countless attendees and these gatherings become a source of prosperity of both worlds, for them. You just read the Madanī parable which relayed a tale of how an Islamic brother repented from his tombola business. Tombola is a form of gambling. Gambling, according to the Islamic laws is Ḥarām because one takes the money of the other without its rightful ownership. Playing gambling games, running a gambling business or buying and selling instruments for gambling are all Ḥarām acts in Islam and earn the entitlement of Hell. Alas! Nowadays, gambling is becoming quite so common amongst Muslims as well.

There are some types of gambling whereby people get involved in because of sheer lack of knowledge. Therefore, let's learn some details of gambling with good intentions.

## Gambling is a sin

In Part 2, Sūrah Al-Baqarah, Verse 219, Allah عَزَّوَجَلَّ has stated:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا  
إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ط

They ask you the decree regarding wine (intoxicants) and gambling; say (O dear Prophet Muhammad), ‘In both is great sin, and some worldly benefit for men – but their sin is greater than their benefit’.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūrah Al-Baqarah, Verse 219)

Commenting on this verse Ṣadr-ul-Afāḍil, Shaykh Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِي states in *Khazāin-ul-‘Irfān*: ‘Sometimes while gambling a person wins money for nothing; but he also amasses countless sins and numerous problems: diminishing intellect; loss of integrity; lack of worship, enmity against others; disgrace in front of people and wastage of wealth.’

## Gambling is an evil act

In Part 7, Sūrah Al-Māidah, Verse 90 and 91, Allah عَزَّوَجَلَّ has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ  
لَعَلَّكُمْ تَفْلَحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ  
وَيَصُدَّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

O People who believe! Wine (all intoxicants), and gambling, and idols, and the darts are impure – the works of Satan, therefore keep avoiding them so that you may succeed. The devil only seeks to instil hatred and enmity between you with wine and gambling, and to prevent you from the remembrance of Allah (عَزَّوَجَلَّ) and from prayer; so have you desisted?

[Kanz-ul-Īmān (Translation of Quran)] (Part 7, Sūrah Al-Māidah, Verse 90-91)

Şadr-ul-Afāḍil, Shaykh Sayyid Muhammad Na'imuddīn Murādābādī عَلَيْهِ رَحْمَةُ الْمَلِئِكَةِ states in *Khazāin-ul-'Irfān*: These verses portray the consequences and afflictions of drinking and gambling. One problem of drinking and gambling is that it engenders animosity and hatred amongst people and the other problem is that the people, who indulge in these vices, are devoid from the remembrance of Allah عَزَّوَجَلَّ and deprived from the punctuality of Ṣalāh.

### Money won through gambling is Ḥarām

In Part 2, Verse 188, Sūrah Al-Baqarah Allah عَزَّوَجَلَّ has stated:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

And do not unjustly devour the property of each other.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 2, Sūrah Al-Baqarah, Verse 219)

Şadr-ul-Afāḍil, Shaykh Sayyid Muhammad Na'imuddīn Murādābādī عَلَيْهِ رَحْمَةُ الْمَلِئِكَةِ has written in *Khazāin-ul-'Irfān*: 'This verse forbids us to unfairly acquire anyone's property, be it through looting, stealing, snatching, gambling, Ḥarām events, Ḥarām acts or in return for Ḥarām things, through bribery, false testimony or in return for tale-bearing all these are prohibited and Ḥarām.' (*Khazāin-ul-'Irfān*, pp. 47)

### Soak hands in swine's blood & meat

The Merciful and Compassionate Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'Whoever gambled with Nard Shayr (i.e. gambling instruments), it is as if he dipped his hands in the flesh and blood of swine.' (*Sunan Ibn Mājah*, vol. 4, pp. 231, Ḥadīṣ 3763)

### Whoever invites for gambling should give charity in expiation

The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has warned us: 'Whoever said to his colleague, 'Let's gamble' should give charity.' (*Ṣaḥīḥ Muslim*, pp. 894, Ḥadīṣ 1647)

Sayyidunā ‘Allāmah Yaḥyā Bin Sharaf Nawawī عليه رحمة الله تعالى writes in the commentary of this Ḥadīṣ that according to the scholars the reason why our Holy Prophet صلى الله تعالى عليه وآله وسلم recommended giving charity is because the gambler invited his colleague towards sin. Sayyidunā ‘Allāmah Khīṭābī رحمته الله تعالى suggested that he should give charity equivalent to the amount used to gamble. However, what the analysts have said is more appropriate that there is no designated amount of charity classified in the narration; therefore he should give whatever he can easily dispense. (*Sharah Muslim lin-Nawawī, vol. 6, pp. 107*)

My master, A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat Maulānā Ash-Shāḥ Imām Aḥmad Razā Khān عليه رحمة الرحمن has stated on page 646 of *Fatāwā Razawīyyah*, Volume 19: ‘Property acquired from interest income, theft, seizure and gambling is strictly forbidden.’ (*Fatāwā Razawīyyah, vol. 19, pp. 646*)

## Definition of gambling

Gambling is known as ‘Qimār’ in Arabic. Sayyidunā Mīr Sayyid Sharīf Jurjānī قدس سره الرباني writes that, ‘Qimār is every game where there is a condition that the winner will acquire some property from the loser.’ (*At-Ta’rīfāt, pp. 126*)

## SIX TYPES OF GAMBLING

Dear Islamic brothers! Nowadays, new modes of gambling have evolved in the world. Out of them, six are detailed below:

### 1. Lottery

Millions of tickets are sold to individuals for a very small amount with an incentive for them to win millions. After a draw some winners are given millions, all others lose their money. This is also a mode of gambling which is Ḥarām and censures one to Hell.

### 2. Tickets of prize bonds

The Government of Pakistan issues prize bonds of various denominations – 200, 750, 1500, 7500, 15000, 40000 – through the bank. Through monthly draws, the bank distributes millions of rupees to the winners but the losers of the raffle do not lose anything and they can get their prize bonds redeemed at anytime. This is permissible and does not fall under gambling.

On the contrary, some people sell option-tickets for these prize bonds where buying and selling those option-tickets is against the law and also impermissible and Ḥarām because the person selling the tickets keeps the prize bonds published by the government in his possession. In some instances, the person, selling the prize bonds, does not even possess the prize bonds. The seller sells these option-tickets to the buyer for a very small amount and provides a serial number with the trust that if the number is drawn in the raffle then he will give a certain amount. Selling of these raffle tickets in place of prize bonds is also gambling because buyer loses money if his serial number is not drawn in the raffle.

### **3. Cell phone messages & gambling**

Questions are sent as text messages to cell phones. Questions like, ‘Which team will win the match?’, ‘What was the day of the week when Pakistan got independence?’ People who respond with the correct answer win a prize, however, a small amount of 10 Rupees is charged to all the respondents. Those who do not get the right answer, lose their money. This is also considered as gambling and is strictly forbidden and leads to the sanctioning of Hell.

### **4. Puzzling question**

In this game one or more questions are given to solve. If the solution matches the organizer’s solution the prize is given. The quantity of prizes could be three or four or more. Therefore, if multiple correct solutions are received then a draw decides the winner. Numerous people participate in this game. There are two forms of participation: one is free; and the other requires paying a small fee to play. If no fee is paid and it does not include any other act against Islamic laws then it is permissible to take this gift. On the other hand, if the participants pay a fee, then the people, who do not win, lose their money. This falls under gambling and is therefore Ḥarām and leads to Hell.

### **5. Drawing names after collecting money**

Some people collect a small amount with each other, then a name is drawn and the winner wins the entire amount. This is also classified as gambling, as the remaining people lose their money. Similarly, people pitch in money to buy a book or something and then draw a name and the winning person keeps the thing. This is also gambling. Remember that certain companies also give prizes to the purchasers of their products via raffle. This is permissible because people do not lose their money.

## 6. Betting in sports

Here people place their bets on the outcome before they play different sports like horse racing, cricket, carom board, billiards, card games, chess etc. These bets are such that whoever loses will give certain amount or certain things to the winner. This is also a type of gambling and is impermissible and Ḥarām. When playing carom board, snooker or billiards usually it is agreed upon that the loser will pay the game fee to the club. This also is gambling. Some senseless folks play different board games or cards and place bets on the outcome and because of lack of knowledge; they think that there is nothing wrong in doing this. They should also be more cautious because this is also gambling, hence Ḥarām and leads to Hell.



### Method of repenting from gambling

If a gambler has remorse, he should sincerely repent to Allah عَزَّوَجَلَّ. However, whatever wealth was acquired through gambling would still remain forbidden. In this context, A'la Ḥaḍrat Maulānā Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has offered some guidance, thus he has stated: 'Whatever wealth is acquired through gambling stays Ḥarām. The only way to redeem from this is to return the winnings to the people it was won from or reconcile with them and have their forgiveness. If the person is not alive, then the gambler should reimburse the losers' heirs or if they are sane adults, beyond the age of adolescence, then get their shares forgiven from them. He must still reimburse the remainder of the heirs; as there is no exemption from that. If one cannot find the person nor his heirs, then he [the gambler] must give the amount of reimbursement due to them, as charity on their behalf. He may give this charity to his own destitute brother, sister, niece or nephew.'

Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ further added, 'As far as the gambler can recall, wherever and whatever he won in excess must be returned to the loser or to his heirs. If this is not possible then he should give it as Ṣadaqaḥ on his behalf. The '*amount won in excess*' means that for example, if one gambled ten times with the other and they both won and lost, then the amount he won more than the other should be reimbursed to him. So if he won rupees 125 and the other won only 100 then he has to pay back (to the loser) only twenty five. وَعَلَى هَذَا الْقِيَاسِ And other similar cases could be deduced from this example.

If he does not remember who were involved in the betting or how much he won, then he should try to take the highest estimate he thinks he might have won during the entire period and give it as charity on the losers' behalf. This is the only recourse to preserve the Hereafter. *وَاللَّهُ تَعَالَى أَعْلَمُ. And Allah Almighty knows best.*' (*Fatāwā Razawiyyah, vol. 19, pp. 651*)

### Speaking of faults of dead is also backbiting

Sayyidunā Abū Ḥurayrah رضي الله تعالى عنه relayed: When Mā'iz Aslamī رضي الله تعالى عنه was stoned to death (as a punishment for adultery); two persons started talking to each other. One said to the other, 'Allah عَزَّوَجَلَّ veiled his sins, but his Nafs took the best of him and now *رُجِمَ رَجْمَ الْكَلْبِ he is stoned like a dog.*' The Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remained quiet. After walking a certain distance, they passed by a dead donkey whose legs were spread out. The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to both, 'Go and eat the meat of that dead donkey.' They asked, 'Yā Nabīyallāh! Who would do that?' Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'The way you backbit your brother is worse than eating this dead donkey. I swear by the One under Whose dominion is my soul! He (Mā'iz) is swimming in the streams of Paradise right now.' (*Sunan Abī Dāwūd, vol. 4, pp. 197, Ḥadīṣ 4428*)

### Saying 'he committed suicide' is also considered as backbiting

We have learned that expressing faults of the deceased is also backbiting. Sometimes a situation may occur that might test our patience. For example if a robber, terrorist, or someone who murdered our relatives is killed or sentenced to death then people often indulge in backbiting against him. Likewise, saying about a Muslim that '*he committed suicide*' without a cause permissible under Islamic law, is also backbiting. Similarly, news about the suicide committed by a Muslim should not be published with his name and identification as this is backbiting and it also brings disgrace to the family members of deceased. If the news was published in such a manner that the people hearing or reading the newspapers could not pinpoint the exact individual who committed suicide, then it would be permissible to do so. However, bear in mind that if his name is not published, but the city, town, neighbourhood, family name, or how the suicide was committed was published, it could very well lead to the identification of deceased, and then, it would still be considered as backbiting.



According to Islamic law, if a Muslim commits suicide, he does not step out of the sphere of Islam, therefore, his funeral Ṣalāḥ will be performed and Du'ā for his forgiveness will also be made. Islamic law does not allow remembering a deceased Muslim in a humiliating manner. Here are two sayings of our Noble Prophet ﷺ in this context:

1. Do not talk ill about your deceased, as they have met their deeds that they had sent forth. (*Ṣaḥīḥ Bukhārī*, vol. 1, pp. 470, *Ḥadīṣ 1393*)
2. Say good things about your deceased and refrain from their deficiencies. (*Jāmi' Tirmidhī*, vol. 2, pp. 312, *Ḥadīṣ 1021*)

Maulānā 'Abdur Raūf Munāwī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي has written: 'Backbiting against a deceased is worse than backbiting against a living person, because it is possible to seek forgiveness from the living person but impossible from the deceased one.' (*Fayḍ-ul-Qadīr lil-Munāwī*, vol. 1, pp. 562, *Taḥt-al-Ḥadīṣ 852*)

### Whoever gives the funeral bath should not speak ill of the deceased

On page 811 of *Baḥār-e-Sharī'at*, Volume 1 [the 1250-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], it is stated: (While giving a funeral bath) relay the good aspect of the deceased to the people e.g. the face of the deceased was illuminated or good fragrance emanated from the corpse; and if one observes anything negative e.g. the colour of the face turned black or corpse gave off a bad odour or the face or other body parts were not in a normal condition, then one should refrain from telling it to anyone, as this is not allowed. It is narrated in this Ḥadīṣ, 'Relay the positive attributes of your deceased and avoid speaking about the negative attributes.'

### Invoked the statement of faith aloud after death

Seemingly, if a Muslim did not invoke the Statement of Faith at the time of death and if someone said, 'He didn't invoke the Statement of Faith' then he has backbitten against the deceased. In this context read this faith-refreshing tale: Sayyidunā 'Allāmaḥ 'Abdul Ḥayī Lakḥnawī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي stated that, amongst his family elders, one of the saints of Allah عَزَّوَجَلَّ, Sayyidunā Maulānā Muhammad Iẓḥār-ul-Ḥaq Lakḥnawī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى passed away. He did not invoke the Statement of Faith at the time of his death. People covered his body with a sheet and arranged for his funeral bath and burial. When everybody came

outside, some criticized that on the outward he seemed like a very pious person but he could not even utter the Statement of Faith at the time of his death. Most attendees were offended by this statement but at that very moment the deceased Maulānā folded his legs and invoked the Statement of Faith aloud. When people heard this, they started criticizing the accusers. (*Ghībat kyā hay*, pp. 19)

## Backbiting against a deceased non-believer

Commentator of *Bukhārī*, Muftī Sharīf-ul-Ḥaq Amjadī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has written that it is permissible to talk ill of non-believers even if he is dead. However, if the family members of the deceased are Muslims and speaking ill of their non-Muslim parents or grandparents brings them grief then it is essential to refrain from it as now talking ill of their kin falls under causing grief to a fellow Muslim and that is not allowed. (*Nuzḥa-tul-Qārī*, vol. 2, pp. 886)

*Shahā mandlā rahī hay maut sar per phir bhī mayrā Nafs*

*Gunāḥaun kī ṭaraf ḥar dam hay mā-il Yā Rasūlallāh*

*Master, death is hovering over my head  
Yet the Nafs prefers the path of sins to tread*

## Six lurid narrations of the deceased

There is no restriction under Islamic law against relaying the incidents of deceased to Muslims as long as it is to warn them. To engender aversion towards sins amongst Muslims, the masters of Ḥadīṣ have relayed in their books the incidents of deceased non-believers, deviants and even Muslims and the punishments they endured after their deaths. In this context, read the following six lurid narrations:

### 1. Kurtā of fire

Sayyidunā Abū Rāfi' رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated, 'I went by Baqī with the Most Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Oh! Oh!' I thought He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had intended this for me so I inquired, 'Prophet of Allah, have I done something wrong?' He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'No.' He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then explained, 'I had sent this person, lying in the grave, to collect Ṣadaqaḥ from a certain tribe. He embezzled one piece of cloth. Ultimately, he is wearing a similar Kurtā made of fire.' (*Sunan Nasāī*, pp. 150, Ḥadīṣ 859)

## Nothing is hidden from our Prophet ﷺ

Dear Islamic brothers! Did you realize! To warn us, the incident of the torment of the grave is relayed in this Ḥadīṣ. Moreover, this narration also reveals that Allah عزَّ وجلَّ has bestowed the knowledge of unseen upon the Blessed Prophet ﷺ. It is for this reason that the Beloved Prophet ﷺ stated not only the punishment, but also the reason for the punishment being given to the deceased.

A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Ash-Shāḥ Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمٰن had such magnificent belief relayed in this couplet from his *Ḥadāiq-e-Bakhshish*; read it and brighten your faith:

*Sar-e-‘Arsh per ḥay tayrī guzar, dil-e-farsh per ḥay tayrī naẓar*  
*Malakūt-o-mulk mayn koī shay, nahīn woh jo tujh pay ‘iyān nahīn*

*The Divine Throne, your walkway reaches*  
*Bottom of the earth, your vision encompasses*  
*Angels and all that the universe covers*  
*Not concealed, your sight encompasses*

(**Meaning:** O Prophet ﷺ, with Allah’s bestowments the Throne [‘Arsh] is your walking path and the bottom of the earth is in your blessed sight. From angels to the world of souls, to everything in the universe, there is nothing concealed from you).

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 2. Snake wrapped around a deviant

Ḥāfiẓ Abū Khallāl has narrated in ‘*Kitāb Karāmāt-ul-Auliya’* that ‘Abdullāḥ Bin Ḥāshim informed him, ‘I once went to give a funeral bath to a deceased, when I opened the cloth that was covering his body, and I saw snakes twined around his neck. I requested the snakes, ‘You are designated upon him, and we have to give him a bath. If you permit, we will give him a bath and then you all can return.’ Upon this all the snakes moved to one corner. After we finished bathing the body, the snakes regained their positions. That person was well-known for his deviant believes.’ (*Sharḥ-uṣ-Ṣudūr*, pp. 177)

### 3. Snake wrapped around the neck

Sayyidunā Abū Ishāq عَلَيْهِ رَحْمَةُ اللَّهِ الرَّزَاقِي narrated: ‘Once, I was called to give a funeral bath. When I removed the cloth from the face, I saw a snake twined around the neck of the deceased. People informed me that he used to cuss out the companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ (مَعَاذَ اللَّهِ عَزَّوَجَلَّ). (Sharḥ-uṣ-Ṣudūr, pp. 173)

### Fear Allah عَزَّوَجَلَّ when speaking about the companions

Dear Islamic brothers! مَعَاذَ اللَّهِ عَزَّوَجَلَّ, cursing the companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ is a sin – a grave sin – and a Ḥarām act and warrants the destination of Hell. It is narrated on page 31 of *Savāniḥ-e-Karbalā* [the 192-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami]: Sayyidunā ‘Abdullāh Bin Mughaffal رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘In regards to my companions be weary of Allah, fear Allah عَزَّوَجَلَّ! Do not make them a target after me. Whoever loves them does so out of their love for me. One, who has hatred against them, has malice for me, which is why he maintains this malice against them. Whoever harms them has harmed me and whoever harms me has harmed Allah عَزَّوَجَلَّ and whoever harmed Allah Almighty, will soon be held accountable.’ (Jāmi’ Tirmizī, vol. 5, pp. 463, Hadīṣ 3888)

Cursing the companions is a sin – a grave sin – and a Ḥarām act and warrants the destination of Hell.



### Hold the companions in high esteem

Ṣadr-ul-Afāḍil, Shaykh Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي has stated: A Muslim must have utmost respect for the companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and should give way to high esteem and admiration in his heart. The love for the companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ is the love for the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He is unfortunate who disrespects the companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. He is enemy of Allah and of the Beloved Prophet. A Muslim should never sit in the company of such a person. A’lā Ḥaḍrat [Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ اللَّهِ الرَّحْمَن] has said:

*Aḥl-e-Sunnat kā ḥay bayrā pār Aṣhāb-e-Ḥuzūr*

*Najm ḥayn aur nāo ḥay ‘itrat Rasūlullāh kī*

*The vessel of Aḥl-e-Sunnat will dock on the harbour [carefree]  
Prophet’s companions are the stars and the ship is his progeny*

(**Meaning:** The boat of Ahl-e-Sunnat will prevail as the companions are like guiding stars and the Ahl-e-Bayt رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ is like ship for them).

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
تُوبُوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### 4. Dreadful black snake in the grave

Some people came to meet Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا and said to him, ‘We had set out to perform Hajj pilgrimage. On the way, one of the members of our caravan passed away at a place called Şifāh. When we dug a grave for him, we saw a huge black snake occupying the entire grave. We left it and dug another grave but we saw the same snake there too. Perplexed at the situation, we have come to seek your advice.’ Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا told them, ‘This is the punishment for the dishonesty he was involved in.’ And the words relayed in *Al-Bayhaqī* are: ذَاكَ عَمَلُهُ الَّذِي كَانَ يَعْمَلُ meaning, ‘It is the punishment for his actions.’ ‘Bury him in either of the graves. I swear by Allah عَزَّوَجَلَّ! If you dig the entire earth, you will come across the same situation.’

At last, we buried him in the grave that was occupied by the snake. Upon our return, we handed the deceased’s belongings to his family and inquired his widow about his deeds. She informed us, ‘He used to sell food. He would take out some for his family and to make up the shortages he would blend in inferior ingredients.’ (*Sharḥ-uṣ-Ṣudūr*, pp. 174) (*Shu’ab-ul-Īmān*, vol. 4, pp. 334, Ḥadīṣ 5311)

#### Fraud is from Hell

Dear Islamic brothers! Did you observe? When needed, it is permissible to narrate the incidents of the deceased to warn other Muslim and this is the reason why Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا unveiled the vices of the pilgrim and because of this permissibility various learned scholars of the highest calibre have relayed this very narration in their books.

Further, this narration also unveils the perils of selling inferior goods through deception. It is relayed on page 218 of *Bayānāt-e-‘Aṭṭāriyyah*, Volume 1 [the 480-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], ‘The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah ﷺ said these words of caution: ‘Whoever betrays us, he is not one of us and fraud and deceit are in Hell.’ (*Al-Mu’jam-ul-Kabīr liṭ-Ṭabarānī*, vol. 10, pp. 138, Ḥadīṣ 10234)

In another place, the Most Noble Prophet ﷺ said: ‘Three types of people will not enter Paradise: a deceitful person, a stingy person and one who keeps reminding about his favour to the other.’ (*Jāmi’ Tirmidhī*, vol. 3, pp. 388, Ḥadīṣ 1970)

### Permissible way to sell inferior goods

Those who mix inferior goods with their products and sell them through deception and fraud should take heed. What will happen if they are held accountable after death?

It is permissible to sell the product mixed in with inferior goods, as long as either the customer is made aware of the quantity of mixed in goods or if it is promptly displayed and is visually apparent, and nothing is kept hidden from the customer. For example, if the buyer was told that 25% inferior goods are mixed in and if in reality 50% ingredients were inferior then this would not be a legitimate dealing. Likewise, those who deceive the customers by showing the fresh fruits on top and mixing rotten and over ripe at the bottom or in the middle of the box; and those who use similar deceptive tricks should refrain from these sins.

*Dhauka-bāzī mayn nuḥūsat ḥay baṛī*

*Yād rakḥ is kī sazā ḥogī kaṛī*

*Fraud, deception and deceit brings great bane  
Recall its designated punishment, torment and pain*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيْبِ
اَسْتَغْفِرُ اللّٰهَ	تُوبُوْا اِلَى اللّٰهِ
صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيْبِ

## 5. Bird spewed out a human

‘Iṣmaḥ ‘Abbādānī said: I was wandering in a jungle, when I came across a church. Nearby was a pastor’s monastery. When I saw the pastor inside the monastery, I asked him to tell me about the strangest thing he had seen in this (deserted) place. So he said: ‘Once I saw a monstrous white bird here, which resembled an ostrich. It sat on a stone and vomited. First it spewed out a human’s head, and then it spewed out other body parts. It continuously kept vomiting and every time different body parts barfed out and with lightening speed these parts joined together to form a full man. As the man started to stand up, the monstrous bird pecked on the man, cut him again into pieces and ate him back. That horrifying sequence continued for several days. My belief strengthened in God’s powers after witnessing that incident, that surely God Almighty has the powers to give death and then bring us back to life.

One day, I drew my attention towards the gigantic bird and asked it, ‘For the sake of the One Who gave you life! This time when this human is formed, leave him alone so I can ask him about his actions. The bird replied in fluent Arabic, ‘My Rab is the King and He is eternal, everything else is mortal. I am an angel designated to continuously punish him for his sin.’ Next time, when the human was formed, I asked him, ‘O human, who has wronged his soul! Who are you and what is your story?’ He replied, ‘I am ‘Abdur Raḥmān Ibn Muljim, the murderer of the Valiant Lion of Allah, Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم. After I died, my soul went in front of Allah عَزَّوَجَلَّ, I was given my Book of Deeds. All my actions – good or evil – were recorded in it from my birth to the martyrdom of Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم. Then Allah عَزَّوَجَلَّ ordered this angel to punish me till the Day of Judgment.’ The man did not say anything after this, and the monstrous bird pecked at him, swallowed him and left.’ (*Sharḥ-uṣ-Ṣudūr*, pp. 175)

## Why did Ibn-e-Muljim murder Sayyidunā ‘Alī

Dear Islamic brothers! Did you realize how Ibn Muljim – a Khārijī, misguided deviant – met his horrific punishment for the murder of Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم? Why did he agree to commit such a terrible crime? In this regard Sayyidunā Shaykh Jalāluddīn Suyūṭī Shafi’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has written on the authority of ‘*Mustadrak*’ that Ibn Muljim fell in love with a Khārijī woman named Qitām. She demanded three thousand dirham and the murder of Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم as Maḥr as pre-conditions for marriage.

(*Tārīkh-ul-Khulafā*, pp. 139 – *Al-Mustadrak*, vol. 4, pp. 121, Raqm 4744)

Alas! Blinded in love for her, he martyred Sayyidunā ‘Alī – a personality of such high calibre. Despite that Ibn Muljim still could not get Qiṭām because immediately after he committed the murder, people caught him and severely cut his body into pieces, put in a basket and burned to ashes.

You just heard of the horrific torment Ibn Muljim is facing from the time of his death which will continue till the Day of Judgment. He was neither successful here nor there. Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ was very correct in saying, ‘To follow your temptations even for a second result in sadness for a long time.’

Qābīl also murdered Sayyidunā Ḥābīl رَضِيَ اللَّهُ تَعَالَى عَنْهُ because of his temptations and was doomed. Doomed so badly, that just listening to his tale gives goose bumps. Listen to his tale and seek the refuge of Allah عَزَّوَجَلَّ from the temptations of the Nafs.

## 6. Man hung upside down at the pond

‘Abdullāh has narrated: Few of us set on a voyage in the sea. Coincidentally, there was darkness for a few days and when the sun shone we were near a township. I went to search for water but the doors of the houses were all closed. I called out several times but no one replied. Meanwhile, two men emerged on horses, and directed me, ‘Abdullāh! Go on this street and you will find a pond. Take water from there but do not get scared with what you see.’ I inquired about the houses with the close doors where winds were blowing inside. They told me that the souls of the dead resided there.

When I reached the pond, I saw a man hanging upside down. He was trying to get water with his hand but could not do so. When he saw me he called out, ‘Abdullāh! Give me water to drink.’ I took a can and submerged it in water so I could fill it and give it to him, but somebody grabbed my hand. I said to the man hanging upside down, ‘Bondman of Allah! You witnessed that I tried to give you water but my hand was held back. Tell me your story.’ He said, ‘I am (Qābīl), the son of Ādam, who committed the very first murder.’

*(Kitāb man-‘Āsha ba’d-al-Maut ma’ Mawsū’ah Ibn Abid Dunyā, pp. 297, Raqm 48)*

## Qābīl’s evil deeds

Dear Islamic brothers! Qābīl was initially a Muslim, but later became an apostate [Murtad]. He committed the very first murder in this world. As the retribution for the murder, he



faced several punishments in the world. He lost his fair complexion and became dark. He became cold-hearted and eloped with his sister Liuza towards ‘Adan, and later had illegitimate children [with her]. When he grew old, his own children used to throw stones at him and he finally died from those stones. Besides this, we have already heard about the horrific punishment he had to undergo after his death.

The renowned exegetist of Quran, Shaykh Muftī Aḥmad Yār Khān Na’īmī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, while discussing the evil deeds perpetrated by Qābīl, has listed the following, ‘Not being dutiful to Prophet Sayyidunā Ādam عَلَيْهِ السَّلَام; intending to marry illegitimately; premeditating Ḥābīl’s murder; turning apostate after murdering him; singing and playing music; and inventing musical instruments.’ The Shaykh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further added, ‘For an apostate or a non-believer, being the son of a Prophet is worthless. The lineage is only beneficial, if the individual adheres to the true faith. Realize also, that Qābīl was a son of a Prophet yet he was still doomed.’ (*Tafsīr Na’īmī*, vol. 6, pp. 403-405)

*Tayrī raḥmataun ḥī say Īmān milā ḥay  
Na ḥo ab yeḥ mujḥ say judā Yā Ilāḥī  
Musalmān ḥay ‘Aṭṭār Tayray karam say  
Ḥo Īmān per khātimaḥ Yā Ilāḥī*

*By your blessings, I have received faith  
Yā Allah, may this never part from me  
‘Aṭṭār is a Muslim by your grant  
May he die with faith*

## Participation in Dars resulted in my rectification

To infuse a passion for safeguarding your faith; and in order to rid yourself from the habit of backbiting against others and listening to it; and to develop a routine of offering Ṣalāḥ and practicing the Sunnah, travel in the Madanī Qāfilaḥ with the devotees of the Prophet. Further, to prosper in this world and to be successful in the Hereafter, lead your lives according to the guidelines prescribed in Madanī In’āmāt. Fill in the booklet and turn into the representative of Dawat-e-Islami within the first ten days of the new Madanī month. There are many blessings of giving Dars from ‘Faizān-e-Sunnat’ along with the blessings of one’s individual efforts, and observing I’tikāf with the devotees of Rasūl during the month of Ramadan. In this context, here is a Madanī parable of an

Islamic brother from Bhimber, Kashmīr: ‘I was a freshman at college and enjoyed all the freedoms which come with college life. I had a passion for listening to music, and watching TV and movies. I was so passionate that I would not even ride in a vehicle that did not have either movie or music playing. An Islamic brother of Dawat-e-Islami came to our neighbourhood, gave Dars from *Faizān-e-Sunnat*, and helped us memorize a small Du’ā. I was so impressed that I had started to attend those Dars sessions. One major element, which drew me closer to the Madanī environment, was the individual effort of a Muballigh of our locality. He (preacher) had gracious manners, superior character, passion for good deeds and caring attitude.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I spent the last ten days of the month of Ramadan with the devotees of the Prophet in I’tikāf. That experience really moved my heart and I repented from all my previous sins. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, currently I am serving as a member of the Kashmir Mushāwarat in actively spreading the Sunnah and inviting people towards Ṣalāh. Moreover, I have been appointed as a head of the one of the departments (of Dawat-e-Islami) in Kashmir and am also serving as the head of one of the divisions of Kashmir.’

Dear Islamic brothers! Did you realize that by the blessings of the Dars of *Faizān-e-Sunnat*, the person was drawn closer to the Madanī environment? The individual effort and kindness of a preacher further solidified his association. Moreover, spending days in the Masjid in Ramadan was also another catalyst that transformed a person engrossed in sins, inspired him to repent from his sins and elevate him to such a status that now he serves as the head of many representatives of Dawat-e-Islami. I wish all Islamic brothers and Islamic sisters (including all the veterans and newcomer representatives alike) would at least deliver or listen to two Dars sessions from ‘*Faizān-e-Sunnat*’ every day.

### Light in the grave

On page 195 of *Faizān-e-Sunnat* [the 1584-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited, ‘What can one say about the rewards of delivering Dars and Bayān! Sayyidunā Shaykh Jalāluddīn Suyūṭī Shāfi’ī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has narrated in ‘*Sharḥ-uṣ-Ṣudūr*’ that Allah عَزَّوَجَلَّ revealed to Prophet Sayyidunā Mūsā عَلَيْهِ الصَّلَاةُ وَالسَّلَام, ‘Learn righteous things and teach them to others as well. Whoever learns righteous things, I will illuminate his grave so that he does not face any anxiety.’ (*Hilyat-ul-Auliya*, vol. 6, pp. 5, Ḥadīṣ 7622)

## Their graves will be radiating

From the aforementioned narration, we learnt the benefits of imparting call towards righteousness. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, those who give or listen to the Bayān or Dars with the intentions of teaching and learning will truly be triumphant. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, their graves will be radiating with light and they will have no anxiety or fear of any kind. With good intentions, whoever calls others towards righteousness; encourages others to travel in the Madanī Qāfilah; persuades them to fill out the Madanī In'āmāt booklet regularly; entices others to attend the Sunnah-inspiring congregations and all those who listen to these calls towards righteousness will *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* also have illuminated graves, for the sake of Embodiment of Nūr the Noble Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*.

*Qabr mayn lahrā-ayn gey tā-ḥashr chashmay Nūr kay  
Jalwah farmā hogī jab tal'at Rasūlullāh kī*

*When the glimpse of the Prophet is shown in the grave  
Springs of light will gush forth and illuminate till the Judgment Day*

*(Ḥadāiq-e-Bakhshish)*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
تُوبُوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Backbiting at a banquet

Sayyidunā Ibrāhīm Bin Adḥam *عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ* went to attend a banquet reception. People there were talking amongst themselves that a certain person had not arrived yet. Upon this one person said, 'That fat person is very lazy.' When Sayyidunā Ibrāhīm Bin Adḥam *عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ* heard this he condemned himself and said, 'Alas! I faced this calamity because of my stomach; I participated in a gathering where a Muslim is being backbitten.' After saying this, he left and did not eat (owing to grief) for the next three days (and according to some narrations, for the next seven days). (*Tanbīh-ul-Ghāfilīn*, pp. 89)

## 19 Examples of backbiting pertaining to referring to someone as lazy etc.

Dear Islamic brothers! Did you realize that the pious Bondmen of Allah do not even tolerate the slightest belittlement of a Muslim! They even renounce gatherings and feasts where people are indulged in backbiting. Did we ever ‘walk out’ from a gathering where people were backbiting? It is important to note here that before walking out you must see if you hold some credibility amongst the attendees or not. If you think that they will understand what you say and will repent from the sin of backbiting then it would be compulsory upon you to advise them to refrain from backbiting. Otherwise, you should protect yourself from listening to the backbiting. If there is no chance of causing a disturbance and turmoil if you leave, then get up and leave the gathering. Since there are certain permissible conditions for backbiting; the person advising others or walking out must have enough knowledge to decipher if indeed they were indulged in sinful backbiting or not. This narration also specifies that calling someone ‘fat’ or ‘lazy’ behind his back is backbiting. Fat and lazy are two different words; calling an obese person ‘fat’ in his absence, unless justified by Islamic law, also falls under backbiting. Similarly, without a valid cause, calling someone: (1) Lazy, (2) Laid-back, (3) Good for nothing, (4) Slacker, (5) Lazy, (6) Sluggish, (7) Slothful, (8) Sluggard, (9) Uncivilized, (10) Uneducated, (11) Illiterate, (12) Silly, (13) Dumb, (14) Unintelligent, (15) Stupid, (16) Senseless, (17) Crazy, (18) Insane, (19) Mental, tardy, gloomy, etc. are all examples of backbiting.

*Mayray sar pay ‘iṣyān kā bār āh Maulā!*

*Baṛhā jātā ḥay dam-bā-dam Yā Ilāhī*

*Zamīn baujh say mayray phatī nahīn ḥay*

*Yeh Tayrā hī to ḥay karam Yā Ilāhī*

*Carrying upon my head a heavy burden of sins  
Heavier it gets, by the minute, with every passing day, O Allah  
The earth does not cave in with my weighty sins  
It is Your mercy and compassion, O Allah*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللّٰهَ	تُوبُوا إِلَى اللّٰهِ
صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ

## Disgraced in both the worlds

Imām-e-Ahl-e-Sunnat, Revivalist of the Ummaḥ, Reviver of the Sunnaḥ, Destroyer of Bid’ah, Scholar of Sacred Law, Guide of Spirituality, Fountain of Blessing, ‘Allāmaḥ, Maulānā, Al-Ḥāj Al-Ḥāfiẓ, Al-Qārī Ash-Shāḥ Imām Aḥmad Razā Khān رَحْمَةُ الرَّحْمَنِ has stated in *Fatāwā Razawiyyah*, Volume 24, Page 347: ‘A person, who is able to help an oppressed person but does not do so, will face a disgraceful punishment.’

It is relayed in a Ḥadīṣ that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When someone backbites against a Muslim brother in front of another Muslim and the other has the ability to resist him but does not do so then Allah عَزَّوَجَلَّ will hold him accountable in this world and in the Hereafter.’ (*Ẓamm-ul-Ghībah li-Ibn Abid Dunyā*, pp. 134, Ḥadīṣ 108)

Moreover, on page 426 of the same volume, the Shaykh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written: The Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When a Muslim is being insulted in front of another person and that person has the power to help him but does not do so, then on the Day of Judgment, Allah عَزَّوَجَلَّ will disgrace him in front of the people.’ (*Musnad Imām Aḥmad*, vol. 5, pp. 412, Ḥadīṣ 15985)

After quoting the above Ḥadīṣ A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: If remaining silent upon listening to backbiting against another Muslim results in such a (disgraceful) punishment (of the Day of Judgment), then how pity would it be to call to the wrath of Allah عَزَّوَجَلَّ after staying in constant inquisition [of a fellow Muslim] and to try to tarnish his prestige (through backbiting, false accusations and ill-perceptions) he had attained amongst Muslims because of his status. (*Fatāwā Razawiyyah*)

## Who can diminish the prestige given by Allah عَزَّوَجَلَّ?

Dear Islamic brothers! From the aforementioned narration and the teachings of A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, a lesson should be learned by those individuals who are after the honour of religious Sunnī scholars, Imāms, leaders or designated representatives of organizations, or just common Muslims. Making the other a target of criticism, they try to tarnish his reputation, hence engage in many sins; sins like backbiting, tale-bearing, laying false allegations, bearing negative opinions, finding faults and hurting others feelings etc. Whosoever Allah عَزَّوَجَلَّ grants prestige, no one can take it away from him!

Listen carefully! What the Quran has said about those wretched individuals who oppose others and disgrace them without a valid cause under Islamic law. Read Sūrah An-Nūr, Part 18, Verse 19:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ  
فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ<sup>ط</sup> فِي الدُّنْيَا وَالْآخِرَةِ

Indeed those who wish that slander should spread among the Muslims – for them is a painful punishment in this world and in the Hereafter.

*[Kanz-ul-Īmān (Translation of Quran)] (Part 18, Sūrah An-Nūr, Verse 19)*



*Mujhay ghibaton say Tū mahfūz farmā*

*Pa-ay Sarwar-e-Dau-Jahān Yā Ilāhī*

*Jo Shāh-e-Madīnāh kī Na'atayn sunā-ayn*

*'Aṭā kar day aysī zabān Yā Ilāhī*

*Allah, guard me from backbiting*

*For the sake of the Intercessor of the Day of Reckoning*

*Which praises the favours of Shāh-e-Madīnāh*

*O Allah! Grant me that voice*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
تُوبُوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Prophet ﷺ said in the dream

Dear Islamic brothers! In order to rid yourself from the habit of backbiting and listening to it and to develop a routine of offering Ṣalāh and practicing the Sunnah, travel in the Madanī Qāfilah with the devotees of the Prophet. To prosper in the world and to be successful in the Hereafter, lead your lives according to the guidelines set out by the Madanī In'amāt. Fill in the booklet and turn into the representative of Dawat-e-Islami within the first ten days of the new Madanī month.

Read a unique Madanī parable about ‘Let’s fill the Masjid campaign’. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, on Friday the 10<sup>th</sup> of September 2004 a congregation took place after Ṣalāt-ul-‘Ishā in Jilānī Masjid at ‘Goth Haji Ilyas Khaskheli city’ which is adjacent to the district of Thari Mirwah in [Sindh] Pakistan. The Muballigh delivered a Sunnaḥ-inspiring speech and encouraged everyone to travel, right after the ‘Ijtimā, in the Madanī Qāfilāḥ to partake in the upcoming annual International ‘Ijtimā of Dawat-e-Islami – a non-political movement of propagating the Qurānic teachings and Sunnaḥ ways. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, seven Islamic brothers volunteered to travel in the 12-day Madanī Qāfilāḥ.

On the same night, one Islamic brother, who was a resident of Goth Haji Ilyas Khaskheli city, went to sleep reciting Ṣalāt-‘Alan-Nabī and saw the Noble Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in his dream. The Great Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم greeted him with Salām and then went on to introduce himself, ‘I am Muhammad.’ Amongst the things he said was also this, ‘Your village has received a special blessing.’ And further he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم added, ‘Whoever grows a beard on his face, loves me; and whoever shaves it off, does not love me. Every night you make an intention to pray Ṣalāt-ut-Taḥajjud but you become lazy. Come on! Get up and pray Taḥajjud, now.’ When that brother relayed his dream under oath, in front of a large crowd, several brothers made intentions to grow their beards and to travel with the Madanī Qāfilāḥ.

*Goīḥ mayn gāon mayn, dhūp mayn chāon mayn  
Sab say kehtay rahayn, Qāfilay mayn chalo  
Jungle-o-koḥ mayn, koḥ kī kḥo mayn  
Dīn kay dānkay bajayn, Qāfilay mayn chalo*

*In villages or townships, or sunshine  
Let’s tell everybody; let go in Qāfilāḥ!  
Jungles, mountains or inside the caves  
Let’s propagate Islam; let go in Qāfilāḥ!*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰى عَلَی مُحَمَّد

## Kudos for ‘Let’s fill the Masjid congregation’

Dear Islamic brothers! **سُبْحَنَ اللَّهِ عَزَّوَجَلَّ**, what can one say about the marvellous blessings disseminated by the ‘Let’s fill the Masjid congregation’. Sometimes ‘Fill the prison’ campaign is orchestrated by political parties; however, since Dawat-e-Islami is completely a non-political Sunnah-inspiring Madanī movement, it harbours an ambition to fill our Masājid and wishes that somehow each and every Muslim child would become practicing Muslims and they safeguard their Ṣalāh.

The highlights of the aforementioned Madanī parable are the vision of the Most Beloved and Blessed **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and his message that anyone, who adorns the beard on his face, loves me; whereas he, who shaves it off, does not love me. A similar message is also reinforced in this Ḥadiṣ in which the Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: Whoever adapted my Sunnah is mine, and the one who deviates from my Sunnah is not mine. (*Tārīkh Dimishq li-Ibn ‘Asākir*, vol. 38, pp. 127)

## Deterrent dream about shaving

While travelling with the Madanī Qāfilāh of Dawat-e-Islami, when I [the author] reached the coast town of Veraval, in Gujrat state of India, where I met a clean-shaven young man. He told me his dream: ‘I saw that the Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** was resting with his blessed head on someone’s lap. There was a Muballigh of Dawat-e-Islami also present nearby. The Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** told the Muballigh of Dawat-e-Islami: (I do not remember the exact words but the synopsis was that) My followers (Ummati) shave off their beards, thereby I feel pain in my heart. Upon hearing this statement, the Muballigh who was close by, swept his hands over my cheeks and then I woke up.’ (This incident must have taken place recently because the young man informed me of his intentions to grow his bread).

## Embrace the sign of love

Dear Islamic brothers! Whoever has not kept a beard yet, should adorn his face with a beard – the sign of devotion of the Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. One should also repent, if they have ever shaved off their beards or if they have trimmed it down to less than a fist-length below their chin. No matter how much Satan tries to stop you, read *Kālay Bichchū* [the 25-page publication of Maktaba-tul-Madīnah, the publishing



department of Dawat-e-Islami]. Also, either listen to the audio CD or watch the DVD of a speech under the same title, released by Maktaba-tul-Madīnah.

*Sarkār kā ‘āshiq bhī kyā dār hī mundātā hay*

*Kyūn ‘ishq kā chehray say izhār nahīn hotā*

*Does the devotee forgo his beard  
Why the face does not reflect his love*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
تُوبُوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Which sin is worse than usury?

The Most Noble Prophet ﷺ inquired his companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, ‘Which sin does Allah عَزَّوَجَلَّ hold as being worse than usury?’ The companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ answered رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ ‘Allah عَزَّوَجَلَّ and His Prophet ﷺ know best.’ Then the Beloved Prophet ﷺ explained, ‘Undoubtedly, in the court of Allah عَزَّوَجَلَّ, considering it lawful to taint a Muslim’s prestige is a worse sin than dealing in usury.’ Then, the Merciful Prophet ﷺ recited this verse:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

بِغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴿٥٨﴾

And those who unnecessarily harass Muslim men and women have burdened themselves with slander and open sin.

[Kanz-ul-Īmān (Translation of Quran)] (Part 22, Sūrah Al-Aḥzāb, Verse 58)

(Shu’ab-ul-Īmān, vol. 5, pp. 298, Ḥadīṣ 6711)

Dear Islamic brothers! Indeed to defile the prestige of a Muslim is a worse sin than the sin of usury. Three additional narrations of the Merciful Prophet ﷺ are presented on the same topic:

### To tarnish a Muslim's prestige is worse than usury

1. A dirham that a man receives in usury is more serious than thirty-six (36) acts of fornication and, indeed, degrading a Muslim's prestige is a worse sin than usury. (*Žamm-ul-Ghībah li-Ibn Abid Dunyā*, pp. 80, *Ḥadīṣ* 36)
2. Usury is an aggregate of seventy-two sins, among which the least is like fornication with your own mother and indeed, the worse sin than usury is humiliating another Muslim. (*Al-Mu'jam-ul-Awsaṭ liṭ-Ṭabarānī*, vol. 5, pp. 227, *Ḥadīṣ* 7151)
3. The worst usury is unrightfully defiling other Muslim's prestige. (*Sunan Abī Dāwūd*, vol. 4, pp. 353, *Ḥadīṣ* 4876)

While elaborating on the last Ḥadīṣ, the renowned exegetist of Quran, Muftī Aḥmad Yār Khān Na'imī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'Usury is one of the worst sins. It is like fornicating with one's own mother inside the Ka'bah; the usurer declares a war against Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. This is the consequence of interest income but since the prestige of a Muslim is far more precious than any monetary wealth, therefore disgracing a Muslim (through backbiting, slander etc.) is declared as the worst usury.' (*Mirāt-ul-Manājīḥ*, vol. 6, pp. 618)

*Bil-yaqīn aysay Musalmān ḥayn baṛay ḥī nādān*  
*Aḥl-e-Islam kī ghībat jo kiyā kartay ḥayn*  
*Jo ḥayn Sulṭān-e-Madīnaḥ kay ḥaqīqī 'āshīq*  
*Ghībat-o-chughlī-o-tuḥmat say bachā kartay ḥayn*

*Indeed senseless Muslims*  
*Backbite against other adherents of Islam*  
*While genuine devotees of the Rasūl*  
*Refrain from backbiting, tale-bearing, and baseless accusations*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللهَ	تُوبُوا إِلَى اللهِ
صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ

## Reward for safeguarding Muslim's honour

Dear Islamic brothers! As soon as someone brings up an Islamic brother's shortcoming or mistake; whether he is present or not; if there is no valid cause under Islamic law; considering the respect of a Muslim with intent to earn the rewards of the Hereafter; try to safeguard the Islamic brother's honour. The Noble Prophet ﷺ said these words: 'Whoever safeguards his (Muslim) brother's honour in his absence, it is upon the mercy of Allah to pardon him from Hell.' (*Musnad Imām Aḥmad*, vol. 6, pp. 461)

Companion Sayyidunā Anas رضى الله تعالى عنه narrated that the Merciful and Gracious Prophet ﷺ said: 'Whoever safeguards his brother's honour, Allah عز وجل will send an angel, on the Day of Judgement, who will protect him from Hell.' (*Ẓamm-ul-Ghībāh li-Ibn Abid Dunyā*, pp. 131, Ḥadīṣ 105)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Four blessings of preventing others from backbiting

If it is within your capacity to stop others from backbiting then it is Wājib [compulsory] upon you to do so. Thus, to prevent others from backbiting earns great rewards and refraining to bar others from backbiting could result in harsh and severe punishment. For the reference, here are four narrations of the Beloved Prophet ﷺ:

1. 'If a Muslim brother is being backbitten in front of another Muslim, and he is in a position to help him and does so then Allah عز وجل will help him in this world and the Hereafter. Whereas, if he is in a position to help and does not do so, then Allah عز وجل will hold him accountable in this world and in the Hereafter.' (*Muṣannaḥ 'Abdur Razzaq*, vol. 10, pp. 188, Ḥadīṣ 20426)
2. 'Whoever prevents others from backbiting his brother's meat (meaning, someone was backbiting against a Muslim, in his absence, and he stopped them), then it is the right of Allah عز وجل to pardon him from Hell.' (*Mishkāṭ-ul-Maṣābīḥ*, vol. 3, pp. 70, Ḥadīṣ 4981)
3. 'A Muslim who safeguards his Muslim brother's honour (meaning that another Muslim was being disgraced and he told others not to) then it is a right upon Allah عز وجل

to save him from the fire of Hell, on the Day of Judgment. After this he ﷺ recited the following verse:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٢٤﴾

And it is incumbent upon our mercy, to help the Muslims.

[Kanz-ul-Īmān (Translation of Quran)] (Part 21, Sūrah Ar-Rūm, Verse 47)

(Sharḥ-us-Sunnah, vol. 6, pp. 494, Ḥadīṣ 3422)

4. ‘Wherever a Muslim is being dishonoured and disgraced, and whoever did not help him there (meaning did not stop them and rather kept quiet and listened to it) then Allah, the Exalted will not help him where he would prefer to be helped. Whereas, whoever helps another Muslim where he is being dishonoured and disgraced then Allah, the Exalted will help him in a situation where he would like to be helped.’

(Sunan Abī Dāwūd, vol. 4, pp. 355, Ḥadīṣ 4884)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Praised him in front of the backbiter

If our pious predecessors would ever hear someone backbiting against another Muslim, they would immediately reprimand him or her in a polite and gracious way. Once, in the company of Sayyidunā ‘Abdullāh Bin Mubārak رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ، a person talked ill against Sayyidunā Imām A’zam Abū Ḥanīfah رَحِمَهُ اللَّهُ تَعَالَى عَنْهُ. Sayyidunā ‘Abdullāh Bin Mubārak رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ said, ‘O Man, why are you talking about the Imām’s shortcomings? He was of such a calibre that he offered five-time Ṣalāh for forty-five years with one Wuḍū.’

(Al-Khayrāt-ul Ḥisān lil-Ḥaytamī, pp. 117 – Rad-dul-Muḥtār, vol. 1, pp. 150)

## One way to get rid of the backbiter

Dear Islamic brothers! Kudos to the passion of our predecessors for safeguarding themselves from listening to the sinful backbiting! My dire wish is that we also develop a mindset that as soon as we hear something negative against another Muslim we become vigilant and start evaluation. If it would, then we should abandon our conversation

immediately. If someone else starts such negative comments, we should try to stop him in an appropriate manner. If he does not stop, we should get up from there. If stopping him and moving away are not viable options, then we should at least resent it. Try to change the topic of the discussion or avoid taking interest in the conversation by looking here and there, display an expression of boredom on the face, or look at the clock repeatedly in disgust. If that is not possible, excuse yourself to go to the bathroom. In order to prevent a lie from happening, go and use the bathroom as well. It is better to force yourself to go to the bathroom rather than staying at place where people are backbiting. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will get rewarded for it.

*Akhlāq ḥaun achchay mayrā kirdār ḥo suthrā*

*Maḥbūb kay şadaqay mayn mujḥay nayk banā day*

*May I enrich my character and adopt gracious manners*

*For the sake of the Beloved, put me on the path of piety*

### Stop the backbiters not by your gestures but by words

Here is the synopsis of what Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī *عليه رَحْمَةُ اللَّهِ الْوَالِي* has said: Where people are backbiting and if one cannot stop it by words (not out of mere courtesy but) out of fear, then he should consider it bad in his heart and in this manner he will not accumulate any sins. However, if he is able to walk away or can change the subject but he does not do so then he commits the sin.

Even if he tells them verbally to stop but desires to hear more of the conversation, then this is his hypocrisy. Until he detests listening to backbiting in his heart, he is a partner in this sin. Moreover, signalling with the hands or making gestures with the eyebrows or forehead to stop someone from backbiting is not enough. It is a sign of laziness and an indication of considering backbiting as a negligible sin. (If there is no chance of causing turmoil) then the person who is backbiting should be stopped sternly and in clear-cut words. (*Iḥyā-ul-‘Ulūm*, vol. 3, pp. 180)

The Beloved and Blessed Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said, ‘If a believer is being insulted and he does not stop them despite the strength, then Allah *عَزَّوَجَلَّ* will disgrace him on the Day of Judgement.’ (*Musnad Imām Aḥmad*, vol. 5, pp. 412, Ḥadīṣ 15985)

### Masses should not criticize scholars

Dear Islamic brothers! It is necessary to have enough knowledge to decipher between sinful and permissible backbiting, in order to stop others from backbiting. Moreover, before you stop someone from backbiting you have to evaluate your own situation as well. It should not happen that you stop someone from backbiting and it initiates a discord.

Also, keep it in mind that sometimes, especially in the case of religious scholars, it is possible that they say something and hearing it inattentively may seem like backbiting; however, in reality it is not backbiting. There are some permissible instances of backbiting. There is a [Persian] saying that *خَطَائِهِ بُزْرًا كَرَفَتَنَ خَطَا آسَتْ* i.e. *To object to holy men, to find their mistakes, is a mistake in itself.*

Therefore, the masses should neither censure Islamic scholars nor bear ill feelings against them in the hearts. Yes, if you have the knowledge of backbiting and are sure that the scholar is indeed backbiting, without any doubt, then walk away from the place or if possible change the subject. If walking away or changing the subject is not possible and there is no way to avoid listening to the backbiting, then consider it bad in your heart and try your utmost to not pay attention to it. If you nod your head, or you display signs of interest or surprise, or say words like ‘Really!’, ‘Yes!’, ‘Wow!’ then it will be accounted for as a sin.

### Saying of A’la Hadrat رَحْمَةُ اللهِ عَلَيْهِ about censuring scholars

Imām-e-Ahl-e-Sunnat, Revivalist of the Ummaḥ, Reviver of the Sunnaḥ, Destroyer of Bid’aḥ, Scholar of Sacred Law, Guide of Spirituality, Fountain of Blessing, ‘Allāmaḥ, Maulānā, Al-Ḥāj Al-Ḥāfiẓ, Al-Qārī Ash-Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ اللهِ has stated in *Fatāwā Razawiyyah*, Volume 23, Page 708: Common people do not have the right to object to scholars and the issue becomes much more sensitive if the scholar is renowned and well-known. In fact, even for every common Muslim, another common Muslim is ordered to find seventy favourable possibilities or interpretations for their actions and words (and avoid ill perceptions against him) and let alone scholars and spiritual guides. Laymen have no right to object to their actions anyways.

It is clearly written in the religious book that if the time for Ṣalāḥ is about to elapse and the scholar does not get up to pray, and then it will be disrespectful for an illiterate to tell the scholar, ‘Let’s go for Ṣalāḥ.’ The scholar is a guide for the illiterate and not vice versa. *وَاللَّهُ تَعَالَى أَعْلَمُ Allah عَزَّوَجَلَّ knows best. (Fatāwā Razawiyyah, vol. 23, pp. 708)*

*Sunū na fuḥsh kalāmī na ghībat-o-chughlī  
Tayrī pasand kī bātayn faqaṭ sunā Yā Rab!  
Karayn na tang khayālāt-e-bad kabhī kar day  
Shu’ūr-o-fikr ko pākīzgī ‘aṭā Yā Rab!*

*May I refrain from listening to backbiting and tale-bearing  
Yā Allah, may I only listen to conversations which please Thee  
May the temptations, lure and lust never bother me  
Yā Allah grant me such intellect and thinking clarity*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Made Du’ā for them yet indulged in their backbiting

How strange is the behaviour that one greets another Muslim with Salām and makes Du’ā for his life, wealth, honour and prestige; and then as soon as the other leaves, he starts to degrade him, that is starts to backbite him! Yes *السَّلَامُ عَلَيْكُمْ* really means, ‘May peace be with you.’

While we are on this topic, read the intention one should bear in the heart when greeting others with Salām. Here is a synopsis of the ruling as relayed on page 102 of *Bahār-e-Sharī’at*, Volume 16 [the publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], ‘Before greeting someone with Salām, one should bear this intention in his heart that whoever I am about to greet, his wealth, honour and prestige are all under my protection and I consider it Ḥarām to violate any one of them.’ (*Rad-dul-Muḥtār*, vol. 9, pp. 682)

Sayyidunā Shaykh Abū Ṭālib Makki عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said, ‘When the pious bondmen of Allah meet someone and greet them with Salām they consider it as saying that now you

are safe from me, I will neither backbite against you nor will I degrade you.’ (*Qūt-ul-Qulūb*, vol. 1, pp. 348)

*Karūn kisī kī bhī ghībat na mayn kabhī Yā Rab  
Khudā-e-Pāk karam! Az pa-ay Nabī, Yā Rab  
Mu’āf kar day gunāh Tū mayray sabhī, Yā Rab  
Tufayl-e-Ḥaḍrat-e-Shayr-e-Khudā ‘Alī, Yā Rab*

*O Allah! May I never backbite against anyone ever  
For the sake of the Prophet, grant me this favour  
O Allah, pardon all my sins and enormity  
For Your valiant lion, that is, companion ‘Alī*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
تُوبُوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Averted a horrific accident

Dear Islamic brothers! In order to rid yourself from the habit of listening to backbiting and to develop a habit of offering Ṣalāh and practicing the Sunnah, keep yourself attached to the righteous Madanī environment of Dawat-e-Islami and travel in the Madanī Qāfilaḥ with the devotees of the Prophet to learn the Sunnah. To prosper in this life and to be successful in the Hereafter, lead a life according to the principles identified in the Madanī In’āmāt booklet. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islami within the first ten days of each Madanī month. Attend the Sunnah-inspiring Ijtimā’ regularly, you never know when something might touch your heart and you may be granted the blessings of both the worlds. Let me present a Madanī parable to inspire you.

A few days after the International 3-day Sunnah-inspiring Ijtimā’ took place (at Ṣaḥrā-e-Madīnaḥ in Madīna-tul-Auliya, Multan) in 1425 A.H.; a brother came to Bāb-ul-Madīnaḥ Karachi to visit me [the author] from Punjab. Here is a synopsis of his statement: I drive air-conditioned buses for a living. Adversities had devastated me and Satan had driven



me crazy to believe that all people in this world are selfish and disloyal and that I should commit suicide, but not alone. I had decided that I would drive the bus full of people, at full speed, into a deep ravine killing all the passengers along with me. During that time, I was blessed with the opportunity to take a bus to the congregation (at Şahrā-e-Madīnāh, Multan). I felt as if the Bayān was specifically designed for me. It was entitled ‘*Khūd-kushī kā ‘Ilāj*’. After hearing the Bayān I was overcome by the fear of Allah ﷻ. I completely understood that suicide does not relieve the miseries rather it puts one into an intense misery. I repented wholeheartedly from my sins. After finding out the name of the preacher who delivered the Bayān, I have come here to get you to make Du‘ā for me. Thereafter, supplication was made for him and after making several good intentions about consistently offering Ṣalāh, attending weekly Ijtimā’ regularly and travelling with the Madanī Qāfilāh, he left weeping.

### Is suicide a true relief?

On page 404 of *Bayānāt-e-‘Aṭṭāriyyah*, Volume 2 [the 472-page publication of Maktabatul-Madīnāh, the publishing department of Dawat-e-Islami], it is relayed: Those who commit suicide are probably of the viewpoint that it would bring an end to all their problems; but, instead of providing any relief, it invokes the wrath of Allah ﷻ for them. By Allah ﷻ! The torment for suicide would be unbearable.

### Torment in the Hellfire

It is narrated in a Ḥadīṣ, ‘One, who commits suicide, will be tormented with the same tool with which he killed himself.’ (*Ṣaḥīḥ Bukhārī*, vol. 4, pp. 289, Ḥadīṣ 6652)

### Torment with the same weapon

Sayyidunā Šābit Bin Ḍaḥḥāk رضى الله تعالى عنه narrated that the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم said, ‘Whoever killed himself with a weapon of iron, he will be tormented with the same weapon in the Hellfire.’ (*Ṣaḥīḥ Bukhārī*, vol. 1, pp. 459, Ḥadīṣ 1363)

### Torment of throttling

Sayyidunā Abū Ḥurayrah رضى الله تعالى عنه narrated that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صلى الله تعالى عليه وآله وسلم said, ‘He, who throttled himself, shall

keep on suffocating himself in the Hellfire; and he, who stabbed himself, shall keep on stabbing himself in the Hellfire.’ (*Ṣaḥīḥ Bukhārī, vol. 1, pp. 460, Ḥadīṣ 1365*)

Dear Islamic brothers! Purchase the audio cassette [or CD] of this Bayān entitled *Khūdkushī kā ‘Ilāj* from Maktaba-tul-Madīnah and make all the members of your household listen to it. Also, present it to those who are facing adversities and hardships. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the transcript of this Bayān is also published under the same title *Khūdkushī kā ‘Ilāj*. For presenting the Īsāl-e-Šawāb to your deceased, buy this booklet from Maktaba-tul-Madīnah [the publishing department of Dawat-e-Islami] in a large quantity and present to those who are under stress, facing adversities or hardships or are sick and also pass it out to common Muslims as well. Even if one person reads this booklet and refrains from suicide then اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, you will be truly triumphant.

*Qabr mayn shakl tayrī bigař jāye gī  
Pīp mayn lāsh tayrī lithař jāye gī  
Bāl jhař jāye gey, khāl udhař jāye gī  
Kīřay pař jāye gey, na’sh sař jāye gī  
Mat gunāhaun pay ho bhāī bay-bāk tū  
Bhūl mat yeh haqīqat kay hay khāk tū  
Thām lay Dāman-e-Shāh-e-Laulāk tū  
Sachchī taubah say ho jāye gā pāk tū*

*In the grave the face will change  
And in puss your body will drench  
Hair will shed and the skin will slag away  
Insects will infect and the body will decay  
Brother, don’t be defiant in vices [be sorry]  
Remember, after all you are created from clay  
Come associate with the Reason for Creation  
It shall cleanse your heart and provide perfect contrition*

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ
اَسْتَغْفِرُ اللّٰهَ	تُوبُوْا اِلَى اللّٰهِ
صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ

## Would go to his home to call towards righteousness

When Sayyidunā ‘Abdul ‘Aziz عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي would learn that someone had backbitten against him, he would go to visit his home and then tell him, ‘Brother, what has happened to you as to why you carried the sins of ‘Abdul ‘Aziz?’ (*Tanbīh-ul-Mughtarīn*, pp. 192)

## Explanation of ‘carry my sins’

Dear Islamic brothers! From the above narration, we learn that when our pious predecessors came to know that someone had spoken ill of them, they would approach them or visit them and use phrases, which would touch their hearts and make them realize their mistakes instead of rolling up their sleeves and creating a fuss. In this tale, when he said ‘carry my sins’, it refers to the fact that whoever backbites and dies without repenting and getting it forgiven from the person he talked ill about, then he will have to give his deeds to the person he talked ill about. If he runs out of good deeds, he will have to carry the other’s sins on his head. Ah! The matter of backbiting is a very delicate situation. We repent! We repent! We repent a million times! Moreover, make a declaration: Neither will we backbite, nor listen to it.

*Ĥay ghībat say bachnay kī niyyat Ilāhī*

*Mayn qāyim rahūn kar i’ānat Ilāhī*

*Intent is to guard myself from backbiting, O Allah!*

*May I uphold my desire, so help me O Allah!*

## Mercy turned away

Shaykh Sayyidunā Ḥātim Aṣam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْثَر said, ‘Mercy turns away from a gathering where there are three things: worldly talk; excessive laughter and backbiting against people.’ (*Tanbīh-ul-Mughtarīn*, pp. 194)

## Three parts of the torments of Hell

Sayyidunā Qatādaḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘We have been informed that the torment of Hell is divided into three portions: one-third is for backbiting; one-third is for tale-bearing; and one-third is for (not guarding oneself from the speckles of) urine.’ (*Ḥamm-ul-Ghībah li-Ibn Abid Dunyā*, pp. 92, Ḥadīṣ 52)

## Will be resurrected looking like a dog

The Prophet of Raḥmah, the Intercessor of Ummah ﷺ said: ‘Backbiter, tale-bearer and the one who tries to find faults of pious people, will be resurrected looking like dogs.’ (*At-Tawbīkh Wat-Tanbīh li-Abish-Shaykh Al-Aṣḥānī, pp. 97, Raqm 220*) (*Attarghīb Wattarhīb, vol. 3, pp. 325, Ḥadīṣ 10*)

The renowned exegetist of the Quran, Ḥakīm-ul-Ummat, Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْعَالَمِينَ has stated, ‘Remember that all will be resurrected from their graves in human form, but some people’s faces will be changed in the Reckoning Day (metamorphosed for example, to resemble the faces of various animals).’ (*Mirāt-ul-Manājīl, vol. 6, pp. 660*)

## Small piece of meat

Dear Islamic brothers! The tongue appears to be a small piece of meat, but it is indeed one of the greatest bestowment from the Most Gracious, Allah ﷻ. Someone, who cannot speak, can only appreciate this gift. The right use of this tongue can lead a person into Paradise whereas the wrong use can cause one to be sanctioned to the fire of Hell. The person using his tongue for reading Quran and sending salutation on the Blessed Prophet ﷺ is on his way to Paradise. On the contrary, the one using his tongue in uttering profanities, backbiting, tale bearing and laying false allegations, is earning the torments of Hellfire for himself. If the worst disbeliever testifies to the virtuous Statement of Faith لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ with a sincere heart, then he will free himself from all the impurities of heresy and the utterance of the Statement of Faith cleanses the dirt of his all previous sins. By uttering the Statement of Faith, he stands as free from sins as when he was born. Such Madanī change engendered due to justness of the heart and utterance of the Statement of Faith.

## One year of worship for every phrase

I wish that we would also learn the virtuous ways of using the right words. May we rid ourselves from the habit of backbiting, tale bearing and laying false allegations. Indeed if we use the tongue according to the will of Allah ﷻ and His Most Beloved Prophet ﷺ, then there will be an abode for us in Paradise. If we use our tongues to read Quran, glorify Allah ﷻ, recite Ṣalāt upon the Prophet ﷺ, and call people towards righteousness, then إِنَّ شَاءَ اللَّهُ ﷻ we will be truly blessed.

It is relayed in *Mukāshafa-tul-Qulūb*: Once, Prophet Sayyidunā Mūsā Kalīmullāh عَلَيْهِ السَّلَام asked Allah عَزَّوَجَلَّ, ‘Allah! What is the reward for the one who enjoins his brother towards good and forbids evil?’ Allah عَزَّوَجَلَّ replied, ‘For his every phrase, I grant him the reward of a year’s worship and I get Ḥayā in sanctioning him to the torments of Hell.’ (*Mukāshafa-tul-Qulūb*, pp. 48)

### Blessings of the polite words of the devotee

Dear Islamic brothers! To earn the reward of imploring one’s individual efforts to call others towards righteousness and motivating them in abstaining from sins, it is not necessary that they accept your invitation. If the person does not come towards righteousness, even then, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ you will get your reward. On the other hand, if someone is motivated by your efforts, repents from their sinful ways, and starts to walk on the path of Sunnaḥ, then إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will be blessed with additional rewards.

In this very context, let me present an inspiring Madanī parable to you. Here is the written testimony of a young man from Kasur [Punjab, Pakistan] in my own words: In those days, I was in tenth grade and I was drowning in the sea of sins because of the bad company. I used to get infuriated very easily and my habit of disrespecting others was at its peak. I would talk back not only to my father, but to my grandparents as well.

One day, a Madanī Qāfilah of Dawat-e-Islami – a non-political movement of Qurānic teachings and Sunnaḥ – came to our locality. It so happened that I ended up going to meet the devotees of the Prophet. One of them, with his individual efforts, invited me to join the Dars session. I took his polite words to heart and decided to join. After the Dars, that very Islamic brother invited me to attend the upcoming 3-day Sunnaḥ-inspiring Ijtimā’ to be held at Ṣaḥrā-e-Madīnah in Madīna-tul-Auliya, Multan [Pakistan]. His Dars already impressed me, so I could not bring myself to refuse his invitation. When I ultimately reached the congregation grounds at Multan (called Ṣaḥrā-e-Madīnah), I was mesmerized by the grace and glamour of the congregation. The last Bayān was about the perils of listening to songs and music [titled *Gānay Bājay kī Ḥaulnākiyān*] and it touched my heart. Tears started to roll from my eyes and before I left the site of the congregation, I repented from all my sins and embraced the Madanī environment of Dawat-e-Islami.

For my family, it was a sigh of relief to see me adopt the righteous Madanī change in my life. Impressed by the changes engendered in me through the Madanī environment of Dawat-e-Islami, my elder brother also adorned his face with the beard and with an ‘Imāmah. I have only one sister and she started wearing the Madanī Burqa’.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, every member of my household has been initiated into the spiritual Sufi order of Qādirīyyah, Razawīyyah, thus all are the disciples of Ghauš-e-A’zam عَلَيْهِ رَحْمَةُ اللّٰهِ الْاَكْرَم. I am indebted to that Islamic brother, whose polite words casted such profound results. With Allah Almighty’s support, I went on to complete the memorization of the Quran. Further, I enrolled in the Dars-e-Nizāmī program [course work designed for Muslim Scholars].

At the time of writing this, I am in the third year of my Dars-e-Nizāmī course. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I am also incharge of Madanī Qāfilah in my area and from the Madanī month of Sha’bān-ul-Mu’azzam 1427 Hījrī, I intend to travel for twelve consecutive months in the Madanī Qāfilah.

*Dil pay gar zang ho, ghar ka ghar tang ho*

*Ho ga sab ka bhalā, Qāfilay mayn chalo*

*Aysā faizān ho, Hifz-e-Quran ho*

*Kar kay himmat zarā, Qāfilay mayn chalo*

*If the heart is rusty with sins, and the family is disturbed by evildoings*

*All will get good and blessings, travel with Madanī Qāfilah*

*The blessing should be such that memorization of Quran prevails*

*Make a move, travel with Madanī Qāfilah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Frightening depiction of the grave

Dear Islamic brothers! Think and ponder! It is quite possible that we will die today. All luxuries of this world will be left behind; all our towering aspirations will crumble to dust and within no time, our coffins will enter the graveyard. Ah! Just imagine, what will happen then? The very people, who cared for us, will leave us all alone in the grave. They will put tons of soil over our graves and leave. Try to visualize the darkness of the grave!

Try to imagine the state of apprehension! What if, in this state, pounding punishment starts for the sins that we committed like backbiting, tale-bearing, finding faults in others, laying false allegations, bearing ill-opinions etc? What if the blazing infernos ignite in our graves? What if the deadly snakes and scorpions rip through our coffins and wrap themselves around our frail bodies? Mind you, our intellect will remain intact. We will not faint and our yells and screams will be in vain. Neither will anyone be able to come and help us, nor would we be able to go to someone asking for assistance. O my Allah عَزَّوَجَلَّ!

*Ghup andhayrā hī kyā wahshat kā basayrā hogā  
Qabr mayn kaysay akaīlā mayn rahūn gā Yā Rab!  
Gar kafan phāī kay sānpon nay jamāyā qabzah  
Haye barbādī! Kahān jā kay chupūn gā Yā Rab!  
Dank machchar kā bhī mujh say to sahā jātā nahīn  
Qabr mayn bichchū kay dank kaysay sahūn gā Yā Rab!  
Gar Tū nārāz huwā mayrī hālākat hogī  
Hāye! Mayn Nār-e-Jahannam mayn jalūn gā Yā Rab!  
'Afw kar aur sadā kay liye rāzī ho jā  
Gar karam kar day to Jannat mayn rahūn gā Yā Rab!*

*Allah! Not only darkness, but terror will also reign  
In the solitude of the grave, when I remain  
Allah! If the deadly snakes rip apart my shroud  
It will be utter devastation and no way out  
Allah! I cannot even bear the sting of a mosquito  
Then how will I bear scorpions plucking me?  
Allah! I will be ruined, if You are displeased with me  
Then burning in the blazing fires of Hell will be my destiny  
Allah! Forgive and forever be pleased with me  
With Your mercy, I shall abide in Paradise [for eternity]*

### Sister-in-law has casted a black magic spell

Dear Islamic brothers! Problems like ailments in your household, tension and unemployment tend to give way to the notion that maybe somebody has casted black magic on us. Then a 'Bābā' is contacted (who give talismans, amulets etc.) and coincidentally if the 'Bābā' says that one of your close relatives has casted black magic on you, then usually, the

sister-in-law or the daughter-in-law gets the blame. Sometimes these ‘Bābā’ also reveal the first alphabet or even the whole name of the person who has performed black magic. Yet at other times [voodoo] dolls, made from lentil flour, with needles plucked in them and/or talismans are discovered in the house, and then the people blindly trust these ‘Bābā’. This ignites a gruesome string of backbiting and laying accusations within the family and consequently the happy family shreds to pieces.

Remember! Without proper evidence under Islamic law, merely based on the statement of a spellbinder or a ‘Bābā’, you cannot accuse anyone by saying, for example ‘*our sister-in-law casts black magic on people*’. This allegation is Ḥarām that could lead one to the Hellfire. On the other hand, if somebody had actually performed black magic secretly and you come to know about it, still if you reveal this fact to someone, without a valid cause under Islamic law, then you have fallen into backbiting. Let this be known that the statements of the ‘Bābā’ and spellbinders are not considered as valid proof under Islamic law.

### **If a doll with needles is discovered in the home...**

*Evil whisper:* Why is it not proof under Islamic law when the ‘Bābā’ gave us the name and informed us about the doll with needles? Is ‘Bābā’ a liar?

*Answer to evil whisper:* See! Not to accept something as a lawful proof is different from considering someone a liar. For example, two witnesses were required for a particular case and there was only one witness, then the testimony of this witness will be rejected, even though he is a righteous, pious person, or for that matter even if he is a saint. This does not mean that the judge thinks that the witness is a liar. The judge is rather fulfilling the requirements of a witness as established in the sacred Islamic law.

Similarly, we are not claiming that the ‘Bābā’ is a liar, what we are merely saying is that the Bābā’s statements are not sufficient under Islamic law to accuse someone of magic. Thus, by the fact that the ‘Bābā’ informed you about the doll etc. and afterwards you discovered it, is still not sufficient under Islamic law to claim that a certain relative has gotten a magical spell casted on you.



## How can Bābā be wrong, when he doesn't even ask for money?

*Evil whisper:* Bābā does not even ask for money for his talismans etc., how can he be wrong?

*Answer to evil whisper:* This line of work is such that the one who does not ask for money often have better incomes than the ones asking for compensation for their services, because people tend to alienate themselves from those who keep asking for money. The Lion of Allah, that Valiant companion Sayyidunā 'Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم has stated that when a calf sucks excessively on the udder, the mother cow pokes the calf with its horns. (*Mukāshafa-tul-Qulūb*, pp. 220)

Further, the people are not aware of the real situation and therefore, they usually draw closer to those 'Bābā' who do not ask for compensation for their services. Then they get more invitations for feasts and more monetary gifts, along with these, they also get more respect and more popularity. People do not hesitate in spending millions for their publicity, especially those who have love for fame. This is commonly seen at the time of general elections in democratic countries.

There is no flaw in the sacred Islamic law. Remember! Islamic court settles cases based on Quran and Sunnah; they are not decided because of knowledge attained through Istikhārah, demons or jinns.

## We find a Ta'wīz [talisman] under our pillow

*Evil whisper:* If a Ta'wīz [talisman] is found under the pillow or from the pockets of the daughter-in-law or the sister-in-law's dress, then would this not be a sufficient proof under Islamic law?

*Answer to evil whisper:* This is still not a proof under Islamic law. There should be some reasonable proof to call this Ta'wīz, a part of the black magic spell. It is quite possible that the daughter-in-law or the sister-in-law could have been using this talisman for her own health or for any other personal issue. Suppose if it is proven that Ta'wīz is being used for black magic, still how would you prove that she brought it to cause harm to you? This could be a satanic action whereby a mischievous jinn might have placed Ta'wīz under the pillow, or in someone's pocket to stir up rifts amongst family members.

## Don't call someone a drunk based on the smell of his breath

Summarization of the saying by Hujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي: If someone's breath smells like alcohol, he cannot be punished for drinking because it is possible that he might have rinsed his mouth with alcohol or that someone might have forced him to consume alcohol. Therefore, this Muslim should not be suspected of drinking alcohol (merely based on the smell of his breath and he should not be considered a drunkard). (*Iḥyā-ul-'Ulūm*, vol. 3, pp. 186)

## What is evidence under Islamic law?

In our example above, what would qualify as evidence under Islamic law is that the person accused of perpetrating black magic, admits in a state of complete consciousness that she has done it, or gotten it done. If she denies, you would need two male witnesses, or one male and two female witnesses to testify that they saw her with their own eyes, casting a spell. If such witnesses are not available and the accused swears that she did not get the magic done then it is essential to consider her as truthful.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## You stole!

Remember, while you are cross-questioning or accusing the daughter-in-law, and she does not admit her wrongdoing then Satan may lure you to utter some statements like ‘now that she is caught, she has no choice but to deny any wrongdoing’, ‘to safeguard one’s reputation one can swear on a lie; that is why she is lying and swearing’.

For Allah’s sake, please try to understand the importance of a believer’s prestige. To persuade you, here is presented a Ḥadiṣ that Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated: The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated that Prophet ‘Isā عَلَيْهِ السَّلَامُ saw a person committing theft; thereupon said to him: ‘You are stealing.’ He replied, ‘No, never! By Him except Whom there is none worthy of worship.’ Thereupon Prophet ‘Isā عَلَيْهِ السَّلَامُ said, ‘I affirm my faith in Allah عَزَّ وَجَلَّ and it is my own self that deceived me.’ (*Ṣaḥīḥ Muslim*, pp. 1288, Ḥadiṣ 2368)

### ...My eyes were mistaken

عَزَّوَجَلَّ! اللَّهُ أَكْبَرُ! Did you notice the kind of noble treatment Rūḥullāh, Prophet ‘Īsā عَلَيْهِ السَّلَام gave the person who swore! The renowned exegetist of the Quran, Shaykh Muftī Aḥmad Yār Khān Na’īmī رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated while trying to depict the emotions of Prophet ‘Īsā عَزَّوَجَلَّ: عَلَى نَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام. A believer can never swear on a lie in the name of Allah عَزَّوَجَلَّ, because the believer has the respect of the name of Allah عَزَّوَجَلَّ ingrained in his heart. I assume that I must have had a wrong impression and that my eyes must have been mistaken. (*Mirāt-ul-Manājīṭ*, vol. 6, pp. 623)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Method of repentance & forgiveness

I think this narrative should be sufficient to clarify the issue. In such circumstances, patience is the key else, it will be very hard to save yourself from sins like backbiting, bearing negative opinion and laying false allegations.

If somebody had made the mistake of accusing others of performing black magic, without a valid cause under Islamic law, then they should plead to Almighty Allah عَزَّوَجَلَّ for the absolution. Further, they should also fulfil all the requirements of repentance and

If somebody had made the mistake of accusing others of performing black magic, without a valid cause under Islamic law, then they should plead to Almighty Allah for the absolution.



they should get the person who was accused, like the daughter-in-law or the sister-in-law, to forgive them. Just a mere ‘sorry’ will not suffice. The way you blatantly disgraced her and hurt her feelings, now with the same degree of humbleness, plead for forgiveness with hands folded out of respect. You must keep appealing for forgiveness until they wholeheartedly forgive you. Furthermore, you must also

admit to all the people you had told that you were falsely accusing her. It is definitely true that your ego will not agree on asking for forgiveness. It is entirely dependent upon you whether you decide to bear a small degree of worldly shame or to be worthy of being punished and disgraced in a higher degree in the Hereafter.

Remember! Satan will make it difficult with various different excuses and will flood you with satanic whispers like ‘she will overpower; she will become fearless; she will just take control of the house; we will all be disgraced etc.’ Do not pay any attention to these satanic whispers and to please Allah ﷻ, act upon the guidelines of the sacred Islamic law. *إِنْ شَاءَ اللَّهُ ﷻ*, you will see its benefits for yourself. Allah ﷻ forbid, even if she was at fault, by the blessing of your gracious manners *إِنْ شَاءَ اللَّهُ ﷻ*, she will become your well-wisher.

### Driver’s life was saved

Here is a synopsis of the statement of an Islamic sister from the area of Nayabad (Bāb-ul-Madīnāh, Karachi), which she narrated under oath: My brother used to work as a driver in Riyadh, Arabia. Then one day, he was met with a severe accident and he fell unconscious. He had suffered multiple brain injuries and there was no hope for his survival. We were helpless because we could not even go to visit him. *اَلْحَمْدُ لِلّٰهِ ﷻ*, I used to attend the Islamic sisters’ weekly Ijtimā’ organized by Dawat-e-Islami - a non-political propagational movement of Qurānic teachings and Sunnah. I informed a local sister at the congregation about my concern for my ailing brother. She consoled me and advised me to attend the weekly Ijtimā’ regularly and to make Du’ā there.

*اَلْحَمْدُ لِلّٰهِ ﷻ*, by the blessings of the supplications made during the Ijtimā’, my brother started talking in just three months. Doctors were stunned at his recovery despite his numerous injuries and slim chances of survival. *اَلْحَمْدُ لِلّٰهِ ﷻ*, that strengthened my faith even further in the blessing of the Ijtimā’.

*Ay Islāmī beḥno kabḥī choḥnā mat*

*Maṣāyib ko daygā bhāgā Madanī Māḥaul*

*Tū parday kay sāth Ijtimā’ āt mayn ā*

*Tayrī daygā bigrī banā Madanī Māḥaul*

*Problems solved, your worries will dissipate*

*My Islamic sisters never leave the Madanī environment*

*Attend the Ijtimā’ with full body concealment*

*Complications will be set straight due to the Madanī environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Mercy rains down on the Sunnah-inspiring Ijtimā'

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, the Du'ā made in the Ijtimā' surely bears fruit because in these gatherings, there is the Ṣikr of Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyidunā Imām Sufyān Bin 'Uyaynah رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated: *عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزِلُ الرَّحْمَةُ* i.e. *Allah's mercy descends during the remembrance of pious people.* (*Hilyat-ul-Auliya, vol. 7, pp. 335, Raqm 10750*) When mercy is showered during the remembrance of Allah's beloved people, why will it not rain down during the remembrance of Allah عَزَّوَجَلَّ and His Most Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ? In addition, why wouldn't our supplications be answered when the mercy of Allah عَزَّوَجَلَّ is showering down? Sayyidunā Abū Ḥurayrah and Sayyidunā Abū Sa'id رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا have stated, 'We were present in the blessed court of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Angels surround the group which sits to remember Allah عَزَّوَجَلَّ and mercy covers them and Sakinah descend upon them and Allah عَزَّوَجَلَّ talks about them in front of the angels.' (*Ṣaḥīḥ Muslim, pp. 1448, Ḥadīṣ 2700*) It is stated in *Mirāt-ul-Manājīh*, Volume 3, Page 305: In the Ḥadīṣ, either Sakinah refers to the special angels or the enlightenment [Nūr] of the heart or the tranquillity and harmony upon the heart.

## What is Ṣikr?

The chanting of 'اللَّهُ هُوَ' and 'حَقُّ هُوَ' is indeed a form of Ṣikr. However, reciting the Quran, reciting Ḥamd and praising Allah عَزَّوَجَلَّ; supplications and Munājāt, reciting Ṣalāt upon the Prophet, Na'at and Manqabat, Khutbah, sermons, discourses, Dars sessions, Sunnah-inspiring speeches, etc. are all forms of Ṣikr. Undoubtedly, Dawat-e-Islami's Sunnah-inspiring Ijtimā' is also included in the fold of Ṣikr.

*Sāray 'ālam ko ḥay Tayrī hī justujū*

*Jinn-o-ins-o-malak ko Tayrī ārzū*

*Yād mayn Tayrī ḥar aik ḥay sū basū*

*Ban mayn wahshī lagātay ḥayn zarbāt-e-ḥū*

*Only You are the center of the entire universe's yearning*

*You are the jinn's, the human's, and the angel's longing*

*Everyone in every corner is busy in remembering*

*'Ḥū', in the wilderness, is the animals' chanting*

اللَّهُ اللَّهُ اللَّهُ

### Issue of backbiting against an entire nation

On page 173 of *Bahār-e-Sharī'at*, Volume 16 [the 312-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: Backbiting against the entire populace of a particular town or city is not considered as backbiting. For example, saying something like '*the people from there are such-and-such*'. This is because such statements are usually intended against some people associated with that town or city and their specifics are not mentioned. It would be classified as backbiting if the talk was targeting a particular person or a particular group and the people mentioned were recognized or if the talk was intended to demean each and every person from there.

*(Durr-e-Mukhtār, vol. 9, pp. 674)*

### Imitating a disabled person

Imitating a crippled person, or for that matter, imitating any particular Muslim's shortcoming also falls under backbiting. In fact, it is worse than backbiting with words because mimicking others actions also provides a visual for better understanding much more than words alone.

### Backbiting without naming names

Backbiting without mentioning the name of the other is not considered a sin, but if the person listening is able to guess the person being discussed, then it is backbiting.

### I can say it to his face!

The one who holds this notion or claims that he '*can say it to his face*' cannot save himself from sin because the core rationale behind backbiting being Ḥarām is that backbiting causes grief to a Muslim. If you say it to his face, this will hurt his feeling even more and thus it would be a bigger sin. Even if the person who was being disgraced starts laughing that does not mean that he is happy listening to attacks on his shortcomings. It is natural that an individual feels happy when he is being praised whereas no one rejoices after hearing his own shortcomings. This laughter is just a 'cover-up'. The person laughs to cover up his true emotions and in reality he is hurting inside.

### Backbiting by allusion

One can also insinuate backbiting against someone, for example, somebody mentions a negative thing about someone and the other replies: ‘**اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, I am not like that.’ This phrase is also a form of backbiting because it implies that the other person is in fact like that.

### If I say something, it will be backbiting

If two started talking about a Muslim and one said: ‘Whatever I know of him if I say something about him, it will be backbiting.’ The one, who uttered this or any similar phrase, has already committed backbiting because by his style of conversation he has attacked that person’s reputation. Let me present fourteen additional examples in the same context:

1. May Allah **عَزَّوَجَلَّ** forgive us, what can I tell you about him!
2. What we can say about him, we can only pray for him.
3. It is not my responsibility to make him understand. Once he has made a decision, he will not listen to anyone.
4. Nowadays, he is just out of his mind.
5. Brother! I gave up on him. He never listens to me.
6. When he is in need, he agrees with everything I have to say and afterwards he acts as if he does not even know me.
7. He is at the door; in fact, he probably needs something.
8. I tried to stay away from him, but he stays glued to me.
9. I tried to get him away, but he does not budge.
10. He does not care about anyone.
11. Oh, that pathetic being has arrived.
12. He turned out to be a foolish friend.
13. This is not his piece of the pie; he is a very simple person. (Saying simple person often implies that he is unwise and stupid).
14. He was trying to be so sweet.

## One circumstance when lying is permissible

One major problem in backbiting is that when backbiting is committed in front of another person, the person being targeted gets disgraced in the eyes of the person listening to this backbiting. Islamic law does not tolerate that one Muslim is degraded in front of another. In fact, in some instances it is even permissible to lie with the intent to safeguard the honour of a Muslim. Safeguarding Muslim's life, wealth, respect and honour are highly regarded in the Islamic creed.

On page 161 of *Bahār-e-Sharī'at*, Volume 16 [the 312-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], it is cited: If somebody secretly performed a despicable act and then he was asked, 'have you done this?' It is permissible for him to deny performing it because publicizing his acts will be a sin itself. Likewise, if one is aware of a secret of a Muslim brother he can deny it. (*Rad-dul-Muḥtār*, vol. 9, pp. 705)

*Sharaf Hajj kā day day chalay Qāfilāḥ p̄hīr*

*Mayrā kāsh! Sūay Ḥaram Yā Ilāḥī*

*Dikhā day Madīnay kī galiyān dikhā day*

*Dikhā day Nabī kā Ḥaram Yā Ilāḥī*

*Grant me the honour of Hajj pilgrimage, Yā Allah*

*I am longing that I leave with my Qāfilāḥ*

*Show me the streets of Madīnaḥ*

*Take me to the Masjid of the Prophet, Yā Allah!*

## It is not permissible to present yourself to be disgraced

There is great importance of a Muslim's prestige. It is impermissible [under Islamic law] for a person to even disgrace himself. Therefore, it is necessary to act on all the laws of the country as long as they do not contradict with the teachings of Quran and Sunnah especially those laws, which if they are not observed could lead to sins or personal humiliation. For example, driving a car or motorcycle without the valid driver's license is not permissible because if you are caught driving without it then there is a possibility of being humiliated and a strong likelihood that you may have to lie, break promises or bribe someone. Therefore, to safeguard yourself from several sins that might make you worthy of the Hellfire, get a driver's license and make sure you carry it with you when you drive.



My master, A'la Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Ash-Shāḥ Imām Aḥmad Razā Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated on page 183 of *Fatāwā Razawīyyah*, Volume 21: According to Ḥadīṣ, it is Ḥarām for one to present himself for punishment of humiliation without any Shar'ī excuse.

In volume 29, on pages 93 and 94 he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further written: It is narrated in a Ḥadīṣ, 'Without being compelled, whoever presents himself willingly to be disgraced is not from amongst us.' (*Al-Mu'jam-ul-Kabīr*, vol. 1, pp. 147, Ḥadīṣ 471) However, it is essential for us to guard our prestige.

*Mujḥay Nār-e-dozakh say dar lag raḥa ḥay*

*Ḥo mujḥ nātuwān per karam Yā Ilāhī*

*Sadā kay liye ḥo jā rāzī Khudāyā*

*Ḥamayshaḥ ḥo luṭf-o-karam Yā Ilāhī*

*I am scared of the blazing fire of Hell*

*Have mercy on this body so frail*

*Allah! Stay pleased with me always*

*Enjoin Your special favour & mercy on me endless*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللهَ	تُوبُوا إِلَى اللهِ
صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

### Proper way of asking someone to make Du'ā

When some people send small notes or letters to request someone to make Du'ā for them, they disclose their indecent actions. May Allah عَزَّوَجَلَّ grant us refuge from such evil. Not only that but they sometimes also write inappropriate things about their mothers and sisters as well. For example, they write that their mother, sister, daughter, or daughter-in-law has illegitimate relations with another man. The irony of the matter is that even the Islamic sisters do not take any precaution while writing such Du'ā requests. They do not realize how many people read those letters and what suspicions arise in their hearts.

Some sisters write ‘my husband or father does not have a job; they stay home all day and get into arguments’. Alternatively, they write ‘my mother-in-law or sister-in-law is oppressive towards me, my brother is a gambler, my sister eloped with someone, my brother is in love with some girl, my son drinks, my daughter wears trendy clothes which do not conceal her body properly etc.’

Instead of providing all the intricate details of your problem, it seems more appropriate to request for Du’ā in ambiguous words. For example, instead of saying that my son or husband, or father is a gambler or an alcoholic, you could use words which neither reveal the identity of the person nor his evil practices like ‘one of my close relatives is involved in some bad habit, please make Du’ā that he quits it’. Similarly, instead of saying ‘my daughter or sister eloped with someone or is in love with someone’, you could request for Du’ā by saying ‘one of my relatives is involved in a habit which is inappropriate to discuss, please make Du’ā for them’.

The benefit of requesting in this manner is that you have not pinpointed the person involved in the evil act and thus you have eliminated all the venues leading to backbiting. Secondly, you safeguarded yourself from discussing their evil acts and avoided using indecent language.

If someone mentions an evil act or shortcoming of a particular person with the intention to get the other to make Du’ā, then this does not constitute as sinful backbiting. This backbiting would be considered sinful only when the shortcoming of the person is mentioned with the intent to degrade him.

### **Proper method of discussing problems with a doctor or an ‘Āmil**

Although it is permissible to discuss one’s issues and problems with a doctor or a Muslim spiritual healer [‘Āmil] with the intent of getting treatment, but if it is at all possible to discuss the problem without pinpointing the suffering person, then one should opt for that. For example, instead of saying ‘my son has the habit of drinking’. It is better to say ‘one of my relatives has a habit of drinking’. If it is unavoidable to reveal the name or one’s own shortcomings then make sure that you reveal this information only to the doctor or the ‘Āmil without any permissible cause, and no one else should hear or find out the details.

Expert doctors usually talk to their patients in private in their rooms, but I wonder why they usually have an inappropriately dressed female assistant in the same room. I, the author, have had to go (to the doctor) a few times and even though I did not have any secrets to hide, I requested him to send the nurse outside the room in order to safeguard my eyes. Everyone should also abide by the sacred Islamic law.

### Method of protecting privacy at the booths for spiritual treatment

**Question:** Dawat-e-Islami's Majlis [for Letters and Amulets of 'Aṭṭār] sets up several booths nationally and internationally to provide spiritual treatments. Many suffering people stand in lines, discuss their problems, and get spiritual treatments free. They too, surely have secrets but it is impossible for us to provide such privacy for every one of them. What should we do?

**Answer:** It is indeed a virtuous act to help the Ummah of the Prophet ﷺ, but it is also necessary to keep this righteous Madanī activity free from all sins. This should never happen that whilst performing righteous act, anyone slips into sins and strictly forbidden acts, potentially leading himself to Hell. It is essential to take some measures to ensure that others cannot hear the conversations at the booths. For example, a marker could be placed near the booth (and the distance should be enough) so the people in the line cannot hear the voices and only the person, who has his turn, should come forward.

The person helping them should be only one and he should have the fear of Allah عزوجل and should be one who has the passion to safeguard the secrets of his fellow Muslims. He should not have an assistant with him listening to the person's problems without a valid cause under Islamic law. In addition, there should be a banner or a board displayed prominently above the booth so that people in the line can read it easily. The message displayed on this board should also be announced from time to time. The message should have:

### Melted lead will be poured into the ears

In order to get treatments, people have to discuss their problems; therefore others should refrain from listening to any conversation at the booth. This saying from the Beloved and Blessed Prophet ﷺ serves as a caution to all of us, 'Molten lead will be

poured into his ears on the Day of Resurrection, who listens to the talk of some people who do not like for him to listen to their talk or they want to keep their conversation a secret.’ (*Ṣaḥīḥ Bukhārī*, vol. 4, pp. 423, *Ḥadīṣ* 7042)

The renowned exegetist, Shaykh Muftī Aḥmad Yār Khān Na’īmī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated while explaining the above Ḥadīṣ that the person who secretly listens to other peoples’ secret conversations, on the Day of Judgment lead will be heated and poured into his ears. The Ḥadīṣ is self-explanatory and needs no explanation. In fact, he will indeed be punished on the Day of Judgment because he is a thief of secrets. (*Mirāt-ul-Manājīḥ*, vol. 6, pp. 203)

(Please do not write the explanation of the Ḥadīṣ on the banner or board as it might make it too long. You can have it printed out on the handbills etc.).

### For doctors and ‘Āmil

**Question:** Sometimes we have to tell our secrets to doctors, empirics [hakims], Muslim spiritual healer [‘Āmil], social workers and political leaders in front of other people. Please provide some Madanī pearls regarding this.

**Answer:** One must always endeavour to save himself from falling into sins and must inspire others to refrain from sins as well. Therefore, these individuals must also device a way so that one’s secrets are not revealed to others. If they feel comfortable, they should also arrange a banner or a board where they meet people and they should replace the words ‘at the booth’ with appropriate words for example ‘with the Pīr Sahib’, ‘with Bābā’, ‘with the doctor’ etc.

*Ghībaton say bachūn, chughliyon say bachūn*

*Ĥo nigāḥ-e-karam, Tājdār-e-Haram*

*Bad kalāmī na ḥo, yāwah goī nā ḥo*

*Baulūn mayn kam say kam, Tājdār-e-Haram*

*From backbiting and tale-bearing may I refrain  
May I be blessed in this manner, Master of Madīnah  
From foul language and useless chatting, may I abstain  
May I talk less, Master of Madīnah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## 12 Permissible instances of backbiting

1. It is permissible to backbite against the people when talking about their corrupted tenants if they belong to a deviated sect.
2. To save others, it is permissible to backbite against a person whose evil actions could cause them harm. Nevertheless, we can only advise others about his wickedness, which is likely to cause harm to others to safeguard the Muslims from his fraud, for example, we can point out the defective products of the trader who sells adulterated goods. It is Ḥadīṣ of the Blessed Prophet ﷺ: ‘You save yourselves from the conversation of evil-doer, but when will people recognize him? Talk about evil doer’s evil habits, which he possesses so people can save themselves.’ (*Sunan Kubrā*, vol. 10, pp. 354, Ḥadīṣ 20914)
3. When asked for advice about choosing a person as a business partner or for marriage, then it is permissible to reveal only those shortcomings etc. that could be detrimental to the other.
4. When filing a complaint in court or to a police officer in order to seek justice, it is permissible to backbite. For example, to say he stole from me or caused harm etc.
5. With the intention to correct a wrongdoer it is permissible to complain to a person who is in a position to set things right. For example, one can complain about the disciples to his Spiritual Guide [Pir], about the son to his father, about the wife to her husband, about the subjects to their king and about the students to their teacher.
6. It is permissible to tell about a person, by name, to obtain an official religious verdict [Fatwā]. It is still better to replace the actual names with other names like Zayd and Bakr, when asking a Mufti for a legal opinion. (*Bahār-e-Sharī’at*, vol. 16, pp. 177)

## Calling someone deaf or dumb to distinguish him when needed

7. If a person has physical drawback (obese or blind) and if he is known by that feature, [it is permissible to] associate his physical drawback with his name in order distinguish him. However, if the recognition can be made without attributing his physical impairments, with his name, then that would be better. For example, Zayd is fat and if he can be recognized by his full name or as son of so-and-so then one should refrain from calling him fat.

It is stated in *Riyāḍ-uṣ-Ṣāliḥīn* that if somebody is widely recognized by the title of crippled, deaf, blind or cross-eyed then it is permissible to call them by such only to identify them. If the intent is to publicize their disability [or to demean them] then it is not allowed. If it is possible to recognize them without associating their disability with their name, then this is better. (*Riyāḍ-uṣ-Ṣāliḥīn*, pp. 404)

On page 178 of *Baḥār-e-Sharī'at*, Volume 16 [the 312-page publication of Maktabatul-Madīnah, the publishing department of Dawat-e-Islami]: 'If people are called blind, deaf, short or tall for the sake of identity. This does not fall under backbiting.'

### Backbiting against those who openly commit sins

8. It is permissible to backbite against people who openly commit sins and do not care about other people. For example, one who openly steals or drinks in public or shaves or keeps the beard less than a fist length etc., it is permissible to only discuss his publicized sins.
9. It is permissible to backbite against an unjust ruler and to publicize his cruel acts, as long as he commits these acts openly in public. If the unjust tyrant commits his evil acts in secret, then talking about them would still fall under backbiting.

On page 177 of *Baḥār-e-Sharī'at*, Volume 16 [the 312-page publication of Maktabatul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: Discussing the actions of a person who publicly performs sinful acts and does not care what people will say about him, is not backbiting. Nevertheless, talking about his actions, which are still not known to others would still constitute as backbiting. It is stated in a Ḥadīṣ that whoever removes the veil of modesty then there is no backbiting against him.

Dear Islamic brothers! Shaykh Sayyid Murtaḍā Zabaydī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: Remember! To talk about the evil acts that are performed openly should only be discussed for the benefit of others. When one discusses the evil acts of a sinful person, out of anger (or rancour) or for the vengeance of the self, he has fallen into sin. (*Ithāf-us-Sādaḥ liz-Zubaydī*, vol. 9, pp. 332)

## Discussing someone's evil actions out of compassion

10. If someone mentions his Muslim brother's shortcomings out of compassion, then this does not fall under backbiting. For instance, he says '*that is so sad that he did this*'. This is not backbiting because if the other person finds out about this, he will not feel bad. On the other hand, it is essential that such a statement is made with empathy and compassion; otherwise, if he finds out that this was meant to defame him, then in that case it would be backbiting against him and this will be a form of hypocrisy, show-off and praising oneself. It is hypocrisy because he discussed the shortcomings of his Muslim brother but acted as if he did not mean to reveal them. He showed others that he considers the other's actions bad for himself and for his fellow Islamic brothers – this being a form of ostentation and show-off. In addition, backbiting was not done as backbiting, therefore it implies that he is from the pious and this falls under praising oneself. (*Bahār-e-Sharī'at*, vol. 16, pp. 176) (*Durr-e-Mukhtār*, *Rad-dul-Muhtār*, vol. 9, pp. 673)

It is very essential to think and ponder before opening your mouth.



The most important Madanī pearl is the fact that when this statement of backbiting is said, it should be said with sympathy. Thus, if the person [being talked about] finds out about this statement against him, he will feel that the other was sympathetic towards him because of his wrong doing and the other said this out of compassion, and not to demean him. It is very essential to think and ponder before opening your mouth. Just forcing yourself to be sympathetic is not merely enough. Ah! We will not be able to bear the torment for backbiting!

## It is better to refrain from backbiting even in sympathy

It is definitely true that it is permissible to backbite in sympathy, but it is highly possible to fall into sinful backbiting because usually common folk cannot distinguish between 'sincere sympathy' and 'real backbiting'. Shaykh Sayyidunā Ismā'il Ḥaqqī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: Mutakallimīn have stated that anything which is said to degrade others will only be considered as backbiting if the intention is to hurt the others' prestige or to discuss their faults. It will not fall under backbiting if the intention is to be sympathetic towards the other.

After giving the aforementioned explanation, Shaykh Sayyidunā Ismā'il Ḥaqqī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي narrated that Shaykh Sayyidunā Imām Samarqandī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has explained this in his exegesis: I say that whatever these pious scholars have relayed, entails a grave danger, because saying statements against others in sympathy could very well lead one towards the (sinful) backbiting (in their carelessness). Therefore, it is better to refrain from this backbiting (in sympathy) altogether, as it is closer to Taqwā and precaution. (*Rūḥ-ul-Bayān*, vol. 9, pp. 89)

11. It is permissible to scrutinize (and reveal) the deficiencies of the narrators of Ḥadīṣ, or witnesses in a court case or authors. (*Rad-dul-Muḥtār*, vol. 9, pp. 675)
12. It is permissible to discuss the shortcomings of an apostate and a Ḥarbī Kāfir. (Nowadays all non-Muslims are Ḥarbī Kāfir). All the aforementioned instances are apparently backbiting but in reality, they do not fall under sinful backbiting. In fact, they are permissible and in some instances, they are even compulsory to reveal.

*Ṣubḥ ḥotī ḥay shām ḥotī ḥay*  
*'Umar yūnḥī tamām ḥotī ḥay*  
*Ghībatayn chughliyān ḥay karwātī*  
*Jab zabān bay-lagām ḥotī ḥay*

*The day passes and then comes the night*  
*Age is passing like a short flight*  
*The tongue starts to tattle and backbite*  
*When it has no restraint in sight*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

### Backbiting against non-Muslims & apostates

Dear Islamic brothers! Backbiting against Ḍimmī Kāfir is not permissible but backbiting against Ḥarbī Kāfir and Murtad is allowed. Today, the Christians, Jews and all non-believers



are all Ḥarbī Kuffār. But in olden times, Żimmī Kuffār (definition to follow) were also found in lands control (over lands) by Muslims. Hurting them or backbiting against those Żimmī Kuffār was not allowed. In the same context, our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has advised: ‘Whoever says something detrimental to a Christian or a Jew, his destination is Hell.’ (*Al-Iḥsān Bittartīb Ṣaḥīḥ Ibn Hibbān*, vol. 7, pp. 193, Ḥadīṣ 4860)

Żimmī Kāfir is a non-Muslim who pays tax to the Islamic state for his security. As it is stated in *Tafsīr Na’īmī* that Jizyah is the [non-Muslim poll] tax which Islamic government collects in lieu of providing security to the People of the Book (i.e. the Christians and the Jews). (*Tafsīr Na’īmī*, vol. 10, pp. 254)

*Day ghībat say tuḥmat say nafrat Khudāyā  
Kay bayshak ḥay in mayn ḥalākat Khudāyā  
Mayrī zāt say dīl dukḥay na kisī kā  
Milay mujḥ say sab ko musarrat Khudāyā*

*Yā Allah! May I hate backbiting and false accusation  
As they cause utter devastation  
Yā Allah! May I hurt no one’s feelings from my existence  
For everyone, I impart joy and jubilance*

### Didn’t listen to Quran or Ḥadīṣ from the deviants

Two deviants visited Shaykh Sayyidunā Abū Bakr Muhammad Ibn Sīrīn عَلَيْهِ رَحْمَةُ اللهِ الْغَيْرُوتَيْن and said: ‘O Abū Bakr! Today, we will tell you a Ḥadīṣ.’ Shaykh Sayyidunā Abū Bakr Muhammad Ibn Sīrīn عَلَيْهِ رَحْمَةُ اللهِ الْغَيْرُوتَيْن replied: ‘I will not listen to it.’ Then they offered, ‘Ok. Just listen to one Qurānic verse.’ He عَلَيْهِ رَحْمَةُ اللهِ الْغَيْرُوتَيْن replied, ‘I will not listen to it. Either you leave, or I will get up and go from here.’

Therefore, they both finally left. Then some people asked, ‘Abū Bakr, what could have gone wrong if you would have listened to the Ḥadīṣ or the verse from the Quran?’ He عَلَيْهِ رَحْمَةُ اللهِ الْغَيْرُوتَيْن replied, ‘I was scared that they would add their own explanations to the Ḥadīṣ and the Qurānic verses, and one of those found permanence in my heart (if it did, then I would be at a complete loss, that is why I did not tolerate listening to the Quran or Ḥadīṣ from them).’ (*Sunan Dārimī*, vol. 1, pp. 120, Raqm 397) (*Fatāwā Razawīyyah*, vol. 15, pp. 106)

## Backbiting against deviants

Dear Islamic brothers! In this narrative famous Tābi'ī saint, Shaykh Sayyidunā Abū Bakr Muhammad Ibn Sirīn عَلَيْهِ رَحْمَةُ اللَّهِ الْعَمِيمِ said to the two deviants: 'I was scared that they would add their own explanations to the Ḥadīṣ and the Quranic verses...' This apparently is holding suspicious opinion about others and backbiting, but this is permissible. In fact, it is [virtuous] backbiting, which earns good deeds of the Hereafter because both those men were deviants and the Shaykh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ disclosed their identity in front of all the people.

Similarly, Ṣadr-ush-Sharī'aḥ, Badr-uṭ-Ṭarīqah, Shaykh Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated on page 175 of *Bahār-e-Sharī'at*, Volume 16 [the 312-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami]: The loss caused by a deviant is far greater than the harm caused by a Fāsiq (sinful person). The harm caused by a Fāsiq will be relatively less than the harm caused by a deviant because the loss suffered from a Fāsiq is usually worldly and the loss suffered from a deviant is detrimental to one's religion and faith.

In order to spread their deviant tenants, they punctually offer Ṣalāh and observe fasts, so that they command respect. Once the respect is attained, then their statements hold more weight. Therefore, exposing their deviant ideologies is of far greater importance than revealing the sinful acts of a Fāsiq. Thus, never hesitate to warn people against such deviant individuals. (*Bahār-e-Sharī'at*)

## Do not want to listen to the wretched deviants, never!

From the aforementioned narration, those individuals should take some lessons, who believe that whoever recites Qurānic verses and relays Ḥadīṣ, should be blindly trusted. If this was the case then why would a scholar of such calibre refuse to listen to those two deviants? Imagine that he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ refused to listen, so as to teaching us that I do not listen to them so you should also refrain from listening. Even though, he was an Arabic speaker, a great scholar and a Mujtahid, if those deviants would have made any unreasonable explanations, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would have surely rectified it, but he preferred to refrain from listening to those wretched deviants because Satan works swiftly in leading one astray.

In addition, if he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ would have listened to those deviants then it would have served as a precedent for others to follow and after listening to deviants his followers might have gone astray. Certainly, he ordered them to leave. This was not his ill-conduct but it was actually his good manners because humility is not for the enemies of Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

*Jo hāyn dushman Rasūl kay un ko*

*Ĥam nay dil say nikāl rakhā hāy*

*Whoever is the enemy of the Prophet  
We have casted them away from our heart*

## Stench of deviance

Here is an extract from the 302 page of *Malfūzāt-e-A'la Ḥaḍrat* [the 516-page publication of Maktaba-tul-Madīnah – the publishing department of Dawat-e-Islami]: Sayyidunā ‘Umar Fārūq A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ was returning from the Masjid after Ṣalāt-ul-Maghrib when one person called out, ‘Is there anyone, who can provide food for a traveller?’ Sayyidunā ‘Umar Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ ordered his slave to take him along with him. When the traveller came, ‘Umer Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ had some food brought for him. The traveller had barely started eating when he uttered one word, which had the stench of deviance. Immediately, Sayyidunā ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ got the food removed from him and forced him to leave. (*Kanz-ul-‘Ummāl*, vol. 10, pp. 117, Raqm 29384)

*Fāriq-e-ḥaq-o-bāṭil Imām-ul-Ḥudā*

*Tīgh-e-maslūl-e-shiddat pay lākhaun Salām*

*[‘Umar] Fārūq is the leader in distinguishing right from wrong  
Millions of salutations upon his sword of strictness when drawn*

## How is it to sit with the deviants?

Read the excerpt of a question and its answer from *Malfūzāt-e-‘Ala Ḥaḍrat* (complete) and try your utmost to make your Hereafter better:

**Question:** Some people deliberately sit in the company of deviant people. What is the ruling for such individuals?

**Answer:** (Sitting in the company of deviants) is strictly forbidden. There is a high probability for them to become a deviant. If they maintain friendship with each other then it is like lethal poison for Islam. The Beloved and Blessed Prophet ﷺ said: *إِيَّاكُمْ وَإِيَّاهُمْ لَا يُضِلُّونَكُمْ وَلَا يَفْتِنُونَكُمْ* i.e. *Make them stay away from you and run away from them [lest] they may lead you astray or cause you to fall into Fitnā.* [*Ṣaḥīḥ Muslim (Preface), pp. 9, Ḥadīṣ 7*] In addition, whoever has confidence on his own Nafs has trusted a big liar. *إِنَّهَا أَكْذَبُ شَيْءٍ إِذَا حَلَفَتْ فَكَيْفَ إِذَا وَعَدَتْ* (if Nafs swears by something, then it is a big liar as opposed to when it only promises).

It is stated in Ṣaḥīḥ Ḥadīṣ: ‘When Dajjāl will come out, some people will just go to see his act [for fun] because they would feel that they are strongly grounded in their faith, so how can he hurt us? Nevertheless, when they will go, they will become like them.’ (*Sunan Abī Dāwūd, vol. 4, pp. 157, Ḥadīṣ 4319*)

It is stated in a Ḥadīṣ, the Great Prophet ﷺ said, ‘Whoever establishes a friendship with a certain group of people, then he will be with them on the Day of Judgment.’ (*Al-Mu’jam-ul-Awsaṭ liṭ-Ṭabarānī, vol. 5, pp. 19, Ḥadīṣ 6450*)

Allah عزَّوَجَلَّ has stated:

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ط

Whoever among you befriends them is one of them.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 8, Sūrah Al-Māidah, Verse 51)

One saint رحمه الله تعالى عليه has stated: *عَدُوُّكَ وَعَدُوُّ صَدِيقِكَ وَصَدِيقُ عَدُوِّكَ* i.e. There are three kinds of enemies:

1. Your enemy,
2. Your friends’ enemy, and
3. Your enemies’ friend. (*Al-Mukhtaṣar Al-Muḥtāj Ilayhī liṣ-Ṣaḥābī, pp. 125*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Acceptance of Islam by a non-Muslim

Dear Islamic brothers! In order to get rid of the habit of listening to backbiting and to develop a habit of offering Ṣalāḥ and practicing the Sunnaḥ keep yourself attached to the righteous Madanī environment of Dawat-e-Islami and travel in the Madanī Qāfilaḥ with the devotees of the Prophet to learn the Sunnaḥ. To prosper in this life and to be successful in the Hereafter adopt your deeds as per the Madanī In'āmāt. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islami within the first ten days of each Madanī month. Attend the weekly Ijtimā', and watch the episodes of various programs on Madanī channel. To motivate you to watch Madanī channel, let me present a Madanī parable of the blessings of Madanī channel.

One Islamic brother from Markaz-ul-Auliya, (Lahore, Pakistan) has narrated that there was a workshop in our area which had a television set. The workers would watch different channels but in Ramadan 1429 Hījrī (2008) when Dawat-e-Islami launched its Madanī channel, they all started watching it and liked it so much that would only watch the Madanī channel. There was also a non-Muslim amongst those workers, who started taking interest in the passionate programs on Madanī channel. Observing the true face of Islam, he was deeply affected and اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, just after three days, he pronounced the Statement of Faith and became a Muslim.

*Kufr kay aywān mayn Maulā dāl day yeh zalzalah*

*Yā Ilāhī! Tā-abad jāri rahay yeh silsilah*

*In the dark mansion of disbelief, let this tremor strike  
Long forever, the preaching of Islam therein reside*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

## Twenty-five non-Muslim inmates embraced Islam

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, by the sincere efforts of the preachers of Dawat-e-Islami, we keep hearing of non-Muslims embracing Islam. In this context, let me present one more Madanī parable to you: In 2004, two brothers were put in Kamwala jail in Lusaka, the capital of Zambia, in Africa, for committing some illegal act. The local Islamic brother, who resided near

the jail, used to go visit inmates there. Along with food, they would also pass out booklets [published by Dawat-e-Islami's publishing house Maktaba-tul-Madīnah]. After reading the writings drenched in the fear of Allah ﷻ and the devotion of the Beloved Rasūl ﷺ those booklets casted a Madanī revolution in the hearts and minds of both the brothers. Not only the five times daily Ṣalāh, they also started praying Ṣalāt-ut-Taḥajjud. They made an intention to follow the Madanī In'amāt questionnaire, and started giving Dars from *Faizān-e-Sunnat*.

Listening to the virtues of reciting Ṣalāt-'Alan-Nabī at the beginning of the Dars sessions, fellow Muslim prisoners also started reciting Ṣalāt-'Alan-Nabī in abundance. [Soon] the blessings of this manifested and several prisoners were released early from prison. Observing the apparent benefits of reciting Ṣalāt-'Alan-Nabī many non-Muslims were very inspired and slowly they started coming closer to the religion of Islam. اَلْحَمْدُ لِلّٰهِ ﷻ, within a short time span of just three or four months, twenty-five non-Muslims embraced Islam.

Amongst the twenty-five who accepted Islam, there was also a 50-year-old priest. His story was that while in prison he started reading Islamic literature. Then one night he saw a dream in which he saw a beautiful Masjid, but when he tried to enter it, the door closed. In the morning when he saw the framed picture of Masjid-un-Nabawī with an Islamic brother, he spontaneously shouted, 'This is the same Masjid, which I saw in my dream.' After gaining knowledge about Islam and observing the true face of Islam in the Islamic brothers, he also entered into the fold of Islam. Further, he also made an intention that after he was freed from prison he would invite his entire family towards Islam as well.

After gaining knowledge about Islam and observing the true face of Islam in the Islamic brothers, he also entered into the fold of Islam.



*Maqbūl jāhān bhār mayn ho Dawat-e-Islami*

*Sadaqaḥ tujḥay ay Rab-e-Ghaḥfār Madīnay kā*

*May the message of Dawat-e-Islami glow around the globe  
For the sake of Madīnah, my Forgiving Allah*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

### Sixteen things which incite towards backbiting

Dear Islamic brothers! Countless factors cause people to fall in the disease of backbiting. Here are sixteen such causes:

1. Anger
2. Grudge and malice
3. Jealousy
4. Undue spirit of supporting one's best friend or an important member of one's household.
5. The habit of excessive talking
6. The habit of sarcasm
7. Habit of being humorous. (By mimicking individuals to make others laugh, they sometimes fall into backbiting).
8. Household quarrels (in these circumstances, it is close to impossible to refrain from backbiting. Reconciling differences is better for both the worlds).
9. Family feuds or disputes amongst friends
10. Habit of grumbling. (Whenever one starts complaining about someone, then Satan makes them amass ill-suspensions, discussing defects, backbiting, laying false allegations and tale-bearing, etc.).
11. Arrogance
12. Suspecting nature
13. Giving unnecessary opinions. (In this disease, instead of directly rectifying the person, he backbites against him to others. For example: He says 'he does this or that', or 'he is like that' or 'he should have done like this').
14. Lack of awareness of the perils of backbiting for one's religion and for one's worldly affairs.
15. Overly emotional individual, who cannot calm down until they speak out their feelings.
16. Lack of the fear of Allah عَزَّوَجَلَّ and lack of the practice of reminding oneself of the torments of Allah عَزَّوَجَلَّ.

At any rate, it is essential for the one who wishes to save himself from the perils of backbiting and the torments of Hell, to learn the aforementioned causes of backbiting and to work to treat these ailments and to learn the ways to refrain from backbiting.

*Miā mayray ranj-o-alam Yā Ilāhī  
‘Aṭā kar mujhāy apna gham Yā Ilāhī  
Sharāb-e-mahabbat kuch aysī pilā day  
Kabhī bhī nashaḥ ho na kam Yā Ilāhī*

*Vanish all the worries, all my distress  
Yā Allah! Grant me Your true love  
Grant me such longing, which keeps escalating  
Yā Allah! Grant me a sip of the potion of Your love*

### Easiest method to safeguard yourself from backbiting

It is narrated from Shaykh Majduddīn Fīrauzābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي: ‘When you join a gathering and you recite: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ, Allah عَزَّوَجَلَّ will designate an angel that will keep you from backbiting; and when you depart from that gathering then recite: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ, then the angel will keep others from backbiting against you.’ (*Al-Qaul-ul-Badī*, pp. 278)

### An overview of the cures for backbiting

The bottom line is that in order to cure the detrimental disease of backbiting, one should contemplate on its causes. For example, anger can incline one to commit backbiting. Whenever you are enraged, you are inclined to expose the shortcomings of another Muslim, you should question yourself, ‘What if Allah عَزَّوَجَلَّ is displeased with me and He reveals my faults?’ Similarly, you should also realize that if you backbite out of anger; you will be worthy of Hell due to this sinful act. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘There is a door in Hell; only those will enter through it whose anger subsides only after committing an act of sin.’ (*Al-Firdaus bimā Šaur-ul-Khaṭṭāb*, vol. 1, pp. 205, Ḥadīṣ 784)

Malice and envy are major contributors enticing one towards backbiting, therefore you should also consider the perils that they engender and try to convince yourself to abstain from backbiting altogether. Warn yourself by the likes of the following Ḥadīṣ, ‘On the



15<sup>th</sup> night of Sha'bān, Allah ﷻ casts a glance of mercy upon His bondmen and forgives all, except the polytheists and the ones who bear malice.' (*Al-Iḥsān bittartīb Ṣaḥīḥ Ibn Ḥibbān*, vol. 7, pp. 470, Ḥadīṣ 5236)

Jealousy is another disease that causes one to backbite. Sayyidunā Abū Dardā رضى الله تعالى عنه has relayed, 'The one who remembers death extensively; their jealousy and happiness will diminish.' (*Muṣannaḥ Ibn Abī Shaybah*, vol. 8, pp. 167, Ḥadīṣ 4)

Eradicate conflicts in your households as these open the doorways for backbiting. Reconcile with all the members of the household who are upset with you like your mother, father, brother, sister and other relatives and in the future always be courteous towards them, no matter how hard they try to sever relations with you. Keep these two Ḥadīṣ in the back of your mind:

1. 'The best charity is the one that is given to a spiteful relative.' (*Al-Mustadrak*, vol. 2, pp. 27, Ḥadīṣ 1515)

The reason for this is that when you give charity to the relative who is full of malice, it serves two purposes: One you give charity and second you mend relations, and show kindness and courtesy towards people close to kin.

2. 'The one who breaks ties will not enter Paradise.' (*Ṣaḥīḥ Muslim*, pp. 383, Ḥadīṣ 2556)

Put an end to the habit of joking and bantering and adopt the virtues of seriousness and quietness. When you are enticed to backbite, recall the worldly perils and the risks of the Hereafter. Consider the punishment associated with backbiting like eating the flesh, peeling the face and chest with the nails made of copper, the cutting of the flesh from the sides and then being made to eat it. Furthermore, condition yourself by thinking about the loss of good deeds, the increase in sins and the high probability of having a faithless demise; all due to backbiting.

Another word of advice – do not regard these few lines of brief overview regarding the antidote to backbite as sufficient – do read the details in the following pages. Satan will make every effort to keep you away from reading them, and will make you lazy. But, counter his attacks by reading the remedies of backbiting in its entirety and let the degenerate Satan fall into despair. Also, continue to refresh your memory by reading

these cures time and time again or else if you lose your focus, there looms a threat of returning to belligerent backbiting.

*‘Afw farmā khaṭā-ayn mayrī ay ‘Afū  
Shauq-o-taufīq, naykī kā day mujh ko Tū  
Jārī dil kar kay hār dam rahay zikr-e-Ĥū  
‘Ādat-e-bad badal aur kar nayk khū*

*Forgive my sins and absolve me, You are the Forgiver  
Grant me the assistance and passion to be a good doer  
Allah, electrify my heart with Your remembrance  
Bless me with morality and change my decadence*

*(Sāmān-e-Bakhshish)*

اللَّهُ اللَّهُ اللَّهُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ  
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Madanī parable of a couple embracing Islam

Dear Islamic brothers! In order to rid yourself from the habit of backbiting, and to make a habit of offering Ṣalāh and practicing the Sunnah, travel in the Madanī Qāfilah with the devotees of the Prophet. Lead your life according to the guidelines of Madanī In’āmāt in order to prosper in the world and to be successful in the Hereafter. Fill in the booklet and turn in to the representative of Dawat-e-Islami within the first ten days of the new Madanī month and actively partake in the Madanī activities of Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, just as the Islamic brothers are engrossed in the Madanī activities, the Islamic sisters are also not far behind.

Let’s first recite Ṣalāt-‘Alan-Nabī and then listen to the following Madanī parable. Here is a summarized narrative from a female inmate in the central jail of Sukkur-2 (Bāb-ul-Islam, Sindh, Pakistan): I was a non-Muslim before accepting Islam. A properly veiled Islamic sister would come to our prison barrack to teach the Quran and the Sunnah. Her

character reflected the true teachings of Islam and her face depicted her devotion, due to which I began to admire her. She would remind me of Sayyidatunā Maryam رَحِمَیْ اللّٰهُ تَعَالٰی عَنْهَا. When I met her, she introduced herself as a person affiliated with Dawat-e-Islami – the non-political, movement of propagation of the Quran and Sunnah. She also spoke of the Madanī ambition of Dawat-e-Islami that ‘I must strive to reform myself and the people of the whole world.’ اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, in order to accomplish this great ambition, Dawat-e-Islami is diligently working in many areas and had created many Majālis to fulfil this cause, one of them is ‘Faizān-e-Quran’ which is responsible for and endeavouring to spread the Madanī activities in jails and prisons across the world. She informed me that she had come to that prison with the passion to reform the sisters with the permission of that department. She also wished that her efforts would bear fruit and that the Islamic sisters in this jail would also adopt piety.

*Yahān jis qadar hāyn behnayn sabhī Madanī burqa’ pehnayn*

*Inhāyn nayk tum banānā Madanī Madīnay wālay*

*May they wear Madanī veil; all the sisters here  
Prophet of Madīnah! To piety may they also adhere*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

The preacher’s style of conversation made me admire her so much that I would wait for her every day. And when she would visit, I would try to spend most of my time with her. Her purity of manner made me think about the greatness of Islam; and how this great religion stressed upon the virtues of chastity and piety. Due to the effects of her righteous company and her individual efforts to inspire me; the light of faith finally began to shine within me and I made a firm intention to accept Islam. Upon meeting her the next day, I passionately confessed to her that I really admired her purity of manner and the style of her conversations. I also told her that I had never thought that I would observe the teachings of Islam, personified and practiced upon in this fabulous manner. Finally I informed her of my intention to accept Islam. She immediately made me repent and take the Statement of Faith لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ. Witnessing this, other sisters present there began to weep and hug me as they congratulated me. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I embraced the

pristine Madanī environment of Dawat-e-Islami and began to make efforts to practice Islam. I also entered the Sufi order of Qādiriyyah Razawīyyah and became a disciple of the Great Ghauṣ, Shaykh ‘Abdul Qādir Jīlānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. After accepting Islam I started my individual efforts to convince my husband as well and اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, two months later in the month of Jumādil Ākhirah, 1428 A.H., he also came into the fold of Islam.

*Ay Islāmī behnaun tumhāray liye bhī  
Suno hay bahūt kām kā Madanī Māḥaul  
Tumhāyn Sunnataun aur parday kay aḥkāṁ  
Yeh ta’līm farmāye gā Madanī Māḥaul*

*O Islamic sister, listen! Even for you  
Is very beneficial; the Madanī environment  
The commandments of veiling and the Sunnah  
It will teach you; the Madanī environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Since many people accept Islam, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ around the world due to the efforts of Dawat-e-Islami. The following two questions will be very beneficial for all.

### What happens to the marriage if the husband accepts Islam?

**Question:** If the husband accepts Islam and the wife is still an idolater (Mushrik), does their marriage remain intact or gets annulled?

**Answer:** The Scribe of Islamic law, the Guiding Light of Spirituality, Shaykh Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى has stated, ‘If the woman is an idolater, she cannot remain married to a Muslim man. Allah عَزَّوَجَلَّ has stated in the Quran:

لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ط

Neither are they lawful for the disbelievers, nor are the disbelievers lawful for them.

[Kanz-ul-Īmān (Translation of Quran)] (Part 28, Sūrah Al-Mumtahinah, Verse 10)

After the husband becomes a Muslim, the Qāḍī should present Islam to her and if she refuses, their marriage is annulled. In countries like India, where there is no Qāḍī, the marriage is invalidated with the third menstrual period. This ruling is for the dissolution of marriage but if she becomes a Muslim even after passing of three menstrual periods and she desires to stay with her husband, then they would have to marry anew, since the previous marriage was dissolved. As far as having sexual relations (with the non-Muslim wife) is concerned; it is Ḥarām from the time the man embraced Islam.’ (*Fatāwā ‘Ālamgīrī*, vol. 4, pp. 416)

**Question:** A woman becomes a Muslim; however her husband remains a Kāfir, what is the ruling regarding marriage?

**Answer:** The Scribe of Islamic law, the Guiding Light of Spirituality, Shaykh Muftī Muhammad Amjad ‘Alī A’zamī عَلَيَّهِ رَحْمَةُ اللّٰهِ الْقَوِيّ has stated, ‘If a woman or a man accept Islam; in order to separate them from their spouse it is a compulsory condition to present Islam to the other spouse. If he or she refuses, then separation automatically takes place. Remember, that it is the responsibility of the Qāḍī to present Islam to the other spouse. Here [in India], this situation is impossible, therefore, in such countries and areas where there are no Qāḍī; the ruling is that when a woman accepts Islam the separation will not occur until three menstrual periods come to pass. The woman cannot marry anyone until after three menstrual periods. If the woman does not naturally have periods then she has to wait for three months.’ (*Fatāwā ‘Ālamgīrī*, vol. 2, pp. 42)

*Ay Islāmī behnaun tumhāray liye bhī  
Suno hay bahut kām kā Madanī Māḥaul  
Tumhayn Sunnataun aur parday kay ahkām  
Yeh ta’līm farmāye gā Madanī Māḥaul*

*O Islamic sister, listen! Even for you  
Is very beneficial; the Madanī environment  
The commandments of veiling and the Sunnah  
It will teach you; the Madanī environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Immorality of Muslims deters others from Islam

Read this Madanī parable carefully to learn what a non-Muslim commented and how he entered the fold of Islam having been inspired by the Madanī Qāfilāh of the blind Islamic brothers: In Bāb-ul-Madīnah Karachi (in 2007), a group of blind Islamic brothers travelling in the path of Allah ﷺ in the Madanī Qāfilāh boarded a bus to travel to a Masjid. Brothers who were not physically handicapped were also travelling in this Madanī Qāfilāh. The Amīr of this Qāfilāh making individual efforts began to converse with the person sitting next to him in the bus and asked his name. The person informed, ‘I am a non-Muslim and I have read about Islam and I admire this religion. However, the decadence of the Muslims today deters me from accepting Islam. Despite this, I am observing that all of you are wearing similar attire and when you boarded the bus you all greeted Salām in an audible tone. I am amazed that even the blind brothers in your group are wearing the white attire, are crowned with green turbans and have beards on their faces.’ Seeing his inclination towards Islam, the Amīr of the Qāfilāh courteously and very briefly introduced the workings of Dawat-e-Islami to him. He also mentioned the workings of the ‘Majlis for the Physically Challenged Islamic Brothers’ who tirelessly commit to the Madanī activities amongst the physically challenged. The Amīr also mentioned that these blind brothers had travelled for the reformation of those very decadent Muslims that are a deterrent in his accepting Islam. The non-Muslim was so impressed that he took the Statement of Faith and accepted Islam.

*Āyiye ‘āshiqīn mil kay tablīgh-e-Dīn  
Kāfiraun ko karayn Qāfilay mayn chalo  
Kufr kā sar jhukay Dīn kā dankā bajay  
إِنْ شَاءَ اللَّهُ ﷻ chalayn Qāfilay mayn chalo*

*Devotees of the religion! Come spread the word;  
To those of the other religions, let us go to Qāfilāh  
May the religion prevail and the Kuffār fail  
By the will of Allah, let us go to Qāfilāh*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

## Elaboration of Ten Antidotes of Backbiting

### The first antidote

#### You should be alone or in good company

After completing your religious duties and worldly chores, you should either remain aloof or seek good company of those who are solemnly following the Sunnah and are practicing Islamic brothers who instil the fear of Allah ﷻ in your heart, inspire you to develop devotion for the Prophet ﷺ; identify the external decadence and internal diseases and advise you on their possible antidotes and remedies. Here are two sayings of the Noble Prophet ﷺ in regards to adopting good company:

1. A good companion is the one who helps you when you remember Allah ﷻ and reminds you when you forget. (*Al-Ikhwān li-Ibn Abid Dunyā, Raqm 42*)
2. A good companion is the one whose sight reminds you of Allah ﷻ, his conversation increases in your actions, and his actions remind you of the Hereafter.’ (*Shu’ab-ul-Īmān, vol. 7, pp. 57, Ḥadīṣ 9446*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### Blessings of saying Āmīn on the supplication of a righteous

Being in the company of the righteous at times becomes the cause of forgiveness. Hence, Sayyidunā Shaykh Jalāluddīn Suyūṭī Shafī’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي relays the following story in his book *Sharḥ-uṣ-Ṣudūr*: Sayyidunā Yazīd Bin Ḥārūn عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated, ‘I saw Sayyidunā Abū Ishāq Muhammad Bin Yazīd Wāsiṭī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي in a dream. I asked him, ‘How did Allah ﷻ treat you?’ He replied, ‘He forgave me.’ Then I asked, ‘What was the cause of your forgiveness?’ He replied, ‘One Friday Sayyidunā Abū ‘Amr Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي came to visit us and he made Du’ā upon which we said Āmīn. Hence, I was forgiven.’ (*Sharḥ-uṣ-Ṣudūr, pp. 282*) (*Kitāb-ul-Manāmāt ma’ Mawsū’ah Ibn Abid Dunyā, vol. 3, pp. 156, Raqm 337*)

Dear Islamic brothers! We come to learn that to be a part of the Du’ā of the righteous people is virtuous. Therefore, attend the Du’ā session in the Sunnah-inspiring Ijtimā’

with the presence of mind and heart. We don't know whose proximity, company or passionate pleas result in our triumph.

*Mujhāy bay-ḥisāb bakhsh day mayray Maulā*

*Tujhāy wāsiṭah nayk bandaun kā Yā Rab*

*Forgive me; free me without any scrutiny  
For the sake of Your bondsmen who bear piety*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## The second antidote

### Personal friendships engender backbiting

One must absolutely refrain from personal friendships, because in today's environment it is almost impossible that two people can stay away from sins like backbiting, tale-bearing, suspicion, false accusations etc. when they start a negative conversation about a third. These needless gatherings entail more conversations and opinions on current politics than Islam, as if these very people are running the country. At times, they will criticize a member of the parliament, at others, accuse a political leader. Hence, when these friends return to their homes; they carry sinful burdens of backbiting, tale-bearing, suspicions and false accusations. Sayyidunā 'Umar Fārūq A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'It is compulsory for you to do *Zikr* of Allah عَزَّوَجَلَّ as undoubtedly it is cure; and refrain from the mentioning (like backbiting) of people as this is a disease.' (*Iḥyā-ul-'Ulūm*, vol. 3, pp. 177)

### Refrain from unnecessary gatherings

The best remedy for refraining from several sins including backbiting is to stay away from people. Hence, here is a summary of advice offered by Hujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي in this regard: 'It is customary for the common people, when they sit in a gathering, to find someone to 'pick on' and disgrace him. Then this sets off a series of backbiting and tale-bearing conversations, because this is their feast. Such people are weary of staying alone, which is why they seek entertainment by making useless and irrelevant conversations with the company they keep. If you are part of such company, you will be peer pressured to agree with what



they say and thus will slip into sins and become worthy of punishment in the fire. Even if you remain quiet, you will still be a sinner because a person who hears backbiting is also a sinner, unless excused by the Islamic law. If you contradict them, they will turn against you; backbite against you and thus cause you grief.’ (*Iḥyā-ul-‘Ulūm*, vol. 2, pp. 286)

*Mujḥay Apnā ‘āshiq banā kar banā day*  
*Tū sar-tā-pā taṣwīr-e-gham Yā Ilāhī*  
*Jo ‘ishq-e-Muhammad mayn ‘ānsū bahāye*  
*‘Aṭā kar day woḥ chashm-e-nam Yā Ilāhī*

*Allah, make me drenched in Your devotion*  
*Such that my being is a picture of sad emotion*  
*Grant me such eyes which shed tears in obsession*  
*Immersed in the love of Your Beloved’s admiration*

### A depiction of parable about passing time

The renowned saint Sayyidunā Fuḍayl رَحْمَةُ اللهِ تَعَالَى was once sitting alone in Masjid-ul-Ḥarām, the honoured and his friend came to him. The Shaykh asked, ‘What has brought you here?’ He replied, ‘Abū ‘Alī! I have come just to amuse myself.’ The Shaykh said, ‘By Allah عَزَّوَجَلَّ, this is quite terrifying! Do you want me to adopt a persona and embellish myself and you do the same? You lie to me I lie to you. Either you leave or I will.’ (سُبْحَنَ اللهِ عَزَّوَجَلَّ, what a magnificent depiction of the importance of time! The people who sit in gatherings to pass time often embellish their conversations with lies and deceit to entertain others). Some scholars have said that when Allah عَزَّوَجَلَّ loves his bondman; he makes them inconspicuous. (*Iḥyā-ul-‘Ulūm*, vol. 2, pp. 287)

*Faqat Tayrā ṭālib ḥūn, ḥargiz nahīn ḥūn*  
*Ṭalabgār-e-jāh-o-ḥasham Yā Ilāhī*  
*Na day tāj-e-shāhī na day bādshāhī*  
*Banā day gadā-e-Ḥaram Yā Ilāhī*

*I seek You and only You, nothing else*  
*Not fame, nor prominence! Yā Allah*  
*Give me neither a crown nor a kingdom*  
*Only devotion to Your sanctuary, Yā Allah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### Who should socialize with others?

Elaborating on who should associate with other, Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated: Sayyidunā Ṭāūs عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي once visited caliph Ḥashshām and asked, ‘Ḥashshām, how are you?’ Ḥashshām furiously protested, ‘Why did you not address me as Amīr-ul-Muminīn?’ The Shaykh replied, ‘Since Muslims do not unanimously accept your caliphate – I am apprehensive that addressing you as Amīr-ul-Muminīn may be considered a lie.’

After citing the parable Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has explained, ‘Therefore, whoever is upright and straight forward and has the resolve to abstain from such things (like backbiting, tale-bearing, ostentation, vanity, flattering etc.) can socialize with others. Otherwise he should be ready to have his name enlisted amongst the hypocrites.’ (*Iḥyā-ul-‘Ulūm*, vol. 2, pp. 287)

### Righteous gatherings are also prone to backbiting

Sayyidunā Shaykh ‘Abdul Wahhāb Sha’rānī قُدِّسَ سِرُّهُ الثَّوْرَانِي has stated, ‘As far as I can recall, I do not remember any meetings with my contemporary Shuyūkh to be devoid of backbiting. I hardly found such company, which is why in order to protect my religion and theirs, I curtailed my meetings with them. However, I did not cut back on fulfilling their due rights. When the gatherings of the teachers are such, then how wicked would the gatherings of the common folks be? Brother! In this day and age when you meet someone, guard your Nafs and do not be negligent in this regard.’ (*Tanbīh-ul-Mughtarīn*, pp. 224)

### Every second is worse than the past one

Dear Islamic brothers! Sayyidunā Shaykh ‘Abdul Wahhāb Sha’rānī قُدِّسَ سِرُّهُ الثَّوْرَانِي lived in the 10<sup>th</sup> century Ḥijrah. He died in the year 973 Ḥijrah and we now live in the 15<sup>th</sup> century. Approximately 450 years have passed. If the 10<sup>th</sup> century was so decadent, then how bad would our current century be? The future to come is worse off than the past times, when it comes to the religion.

In this regard Sayyidunā Zubair Bin ‘Addī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, ‘Once we complained to Sayyidunā Anas Bin Mālīk رَضِيَ اللَّهُ تَعَالَى عَنْهُ about the oppression afflicted by Ḥajjāj Bin Yūsuf.’ He replied, ‘Be patient! No time will come upon you except the time that comes after,

which will be worse off until you meet your Allah ﷺ. I have heard this from the Holy Prophet ﷺ. (Ṣaḥīḥ Bukhārī, vol. 4, pp. 433, Ḥadīṣ 7068)

The renowned exegetist of the Quran, Ḥakīm-ul-Ummat, Shaykh Muftī Aḥmad Yār Khān رَحِمَهُ اللهُ الْخَيْرُ has expounded on this Ḥadīṣ, ‘As the time goes further and further from the [time of the] Prophet ﷺ; oppression and discord will continue to rise. Any era is worse than the previous one when it comes to the matters of religion. Some eras have a particular sin prevalent, while at other times, other sins are on a rise.’ (Mirāt-ul-Manājīḥ, vol. 7, pp. 202)

### Everyone doesn’t backbite

Dear Islamic brothers! Everyone can realize that just like many other degenerate evils are prevalent in our society today, then why would backbiting lag behind? However, prevalence does not mean every person is committing this sin. The world is not bereft of the righteous bondmen of Allah ﷺ. We should seek the blessings by acquiring the company of these truly pious individuals. However, one should refrain from the company of those people who only seem righteous from the outset, but are submerged in the wicked sins of backbiting, tale-baring, ill-suspecting and laying false accusations etc. It is a religious necessity to stay away from such people.

On page 164 of *Baḥār-e-Sharī’at*, Volume 16 [the 312-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: ‘Imrān Bin Ḥiṭṭān narrated: I visited Sayyidunā Abū Ḍar Ghifārī رَضِيَ اللهُ تَعَالَى عَنْهُ and saw him sitting alone wearing a black shawl in the Masjid. I asked him, ‘Why this solitude?’ He replied, ‘I have heard the Merciful Prophet ﷺ saying, ‘Solitude is better than a wicked companion and a righteous companion is better than solitude; to say something good is better than silence and silence is better than saying something bad.’ (Shu’ab-ul-Īmān, vol. 4, pp. 256, Ḥadīṣ 4993)

*Hāl ḥamārā kaysā zabūn ḥay aur woḥ kaysā aur wo kyūn ḥay*

*Sab ḥay tum per rawshan Shaḥā ᷺*

*How devilish is our state? How and why is this disgrace?  
All is apparent to you my Master, be upon you peace and grace*

## Reward of fifty Şiddiqīn

The Valiant Lion of Allah, Amīr-ul-Mūminīn Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم has stated, ‘Soon an era will befall on people that their kings (governance) will not be without oppression and murder; their wealth will not be without vanity and miserliness; and their gatherings will not be free from carnal desire. Hence, whoever lives in such an era, keep patience and control his self-desires; then Allah عَزَّوَجَلَّ will grant him the reward equivalent to [the reward bestowed upon] fifty Şiddiqīn.’ (*Tanbīh-ul-Mughtarīn*, pp. 225)

## Even a dog is better than a backbiter

Sayyidunā Ḥammād Bin Zayd رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ relayed, ‘I once came into the magnificent presence of Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيم. I saw a dog in front of him and wanted to drive it away. He said, ‘Ḥammād, leave it alone. It is better than the companion who sits with me and backbites against others.’ (*Tanbīh-ul-Mughtarīn*, pp. 227)

## Dog is better than thousands like me

Dear Islamic brothers! Did you see the Madanī mindset of our pious predecessors! وَاللَّهِ بِالله تَالله! A person, who backbites and dies without repenting and then dwells in Hell, is a thousand times worse than a dog because a dog is at least not worthy of punishment of Hell. It is narrated in *Taẓkira-tul-Auliya* that someone asked Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيم whether he was better or a dog. He replied, ‘I am better if I will be saved from punishment otherwise a dog is better than thousands like me.’ (*Taẓkira-tul-Auliya*, vol. 1, pp. 43)

## Ḥasan Baṣrī and a recluse

Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيم has stated, ‘Once I asked a recluse [a person who lived in seclusion - away from the society] as to why he remained alone in seclusion.’ He replied, ‘I am engaged in a highly essential activity.’ I asked, ‘What is that?’ He replied, ‘Every morning I find myself between endowments and sins. Therefore, I remain busy in repenting from sins and thanking Allah عَزَّوَجَلَّ for the endowments.’ I then told him, ‘Brother! You are wiser scholar than Ḥasan Baṣrī. Remain secluded.’ (*Tanbīh-ul-Mughtarīn*, pp. 227)

## There is good in seclusion

Dear Islamic brothers! Certainly there is a lot of good in isolation, however scholars who are beneficial for the community, and can guide Muslims in the matters of religion should not seek isolation and give up meeting people. As for the rest of the people, it would be remarkable for them to seek isolation and seclude themselves after they have fulfilled their due right towards their parents, relatives and other people; and after fully attending to their worldly and religious obligations. (But only when they are well aware of the ethics of isolation).

Sayyidunā ‘Uqbah Bin ‘Āmir رَضِيَ اللهُ تَعَالَى عَنْهُ asked the Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Yā Rasūlallāh! What is deliverance?’ The Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied:

1. Restrain your tongue (speak when it is beneficial to do so).
2. Your home should suffice you (do not leave your home unless necessary to do so); and
3. Weep on your sins. (*Jāmi’ Tirmizī*, vol. 4, pp. 182, *Ḥadīṣ* 2414)

*Dil mayn ḥo yād Tayrī gaushah-e-tanhāi ḥo  
Phir to khalwat mayn ‘ajab anjuman ārāi ḥo*

*In a quiet corner, if my heart was drenched in Your memory  
A wonderful festivity, would commemorate in my solitary*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Unique method of refraining from backbiting

Whenever we intend to say something about another person, it is best to envision that he is present with us so that we avoid saying anything that would hurt him. Hence, Sayyidunā Abū Ṭālib Makkī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, ‘A pious person has stated that whenever someone was mentioned before me, I assumed that the person was sitting right in front of me and I only said the things about him that he would like.’ (*Qūt-ul-Qulūb*, vol. 1, pp. 349)

Similarly, another pious predecessor said, ‘When someone is mentioned before me, I picture him mentally and I only say those things about him, that I would like to be said about me.’ (*Qūt-ul-Qulūb*, vol. 1, pp. 349)

*Sharaf day Hajj kā mujhay baḥr-e-Mustafa Yā Rab*

*Rawānah sūay Madīnah ḥo Qāfilah Yā Rab*

*Dikhā day aik jhalak sabz sabz gumbad kī*

*Bas un kay jalwaun mayn ā jāye phir qazā Yā Rab*

*For the Prophet’s sake, grace me with the commission to do Hajj, O Rab  
May the caravan embark towards Madīnah, the sanctified station, O Rab  
Show me just once, the magnificent green dome’s vision, O Rab  
And then death comes my way when I am enamoured by his vision, O Rab*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
تُوبُوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### A non-Muslim embraced Islam

Dear Islamic brothers! In order to rid yourself from the habit of listening to backbiting and to make a habit of offering Ṣalāḥ and practicing the Sunnah, travel in the Madanī Qāfilah with the devotees of the Prophet. Lead your life according to the guidelines of Madanī In’āmāt in order to prosper in the world and to be successful in the Hereafter. Fill in the booklet and turn into the representative of Dawat-e-Islami within the first ten days of the new Madanī month. Distribute the videos of speeches released and the various booklets published by Maktaba-tul-Madīnah, the publishing house of Dawat-e-Islami. You never know when these speeches or booklets inspire someone to tread the righteous path and become a cause of your salvation.

In this regard read this faith-enlightening anecdote. An Islamic brother residing in UK (England) said: I was trying for a long time to convince a non-Muslim to accept Islam, but I was not meeting success. Then once I gifted a VCD, released by Maktaba-tul-Madīnah, entitled ‘Bayn-al-Aqwāmī Ijtimā’ & Ijtimā’i I’tikāf [the highlight of the annual

congregation and the congregational I'tikāf]. He gathered his family and played the video, and despite not understanding Urdu; just the invigorating sights of the congregations and the congregational I'tikāf kindled the love of Islam in his heart. Finally, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, he took the Shahādaḥ and embraced Islam. Thereafter, he began to attend the Sunnah-inspiring Ijtimā' and by the blessings of the Madanī environment he crowned himself with a green turban and also travelled in the Madanī Qāfilāḥ with the devotees of the Prophet.

*Allah karam aysā karay tujh pay jāhān mayn*

*Ay Dawat-e-Islami tayrī dhūm machī ḥo*

*O Dawat-e-Islami, may Allah bless you so  
That around the world you prosper and glow*

**صَلُّوْا عَلَی الْحَبِیْب      صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد**

### The third antidote

Another very beneficial antidote to backbiting is to consider and realize how much it would hurt you if someone spoke ill about you. Following the same logic, would it not hurt the other person if you spoke ill about them? Therefore, ask yourself that why should I do unto my Muslim brothers, what I would not want them to do unto me?

### **Refusing to keep a cat to keep mice away**

We have to refrain from backbiting. Our pious predecessors had extraordinary Madanī mindset that they would not hurt others but had uncanny tendencies to bear those pains for themselves.

Hence, it is relayed in *Mukāshafa-tul-Qulūb*: A person's house was infested with mice. Someone advised him to keep a cat. He replied, 'Indeed the mice will run away because of the cat's meowing, however, I fear that the mice will enter my neighbours' homes and if this happens, then I would be amongst those people who tolerate adversities for others that they would not want for themselves.' (*Mukāshafa-tul-Qulūb*, pp. 282)

*Khayr-khuwāh ḥam bhī paṛausī kay banayn*

*Yeh karam Yā Mustafa farmāiye*

*Na'mat-e-akhlāq kar dī-jiye 'aṭā*

*Yeh karam Yā Mustafa farmāiye*

*Ghībat-o-chughlī kī āfat say bachayn*

*Yeh karam Yā Mustafa farmāiye*

*May we become well-wishers for our neighbours*

*Mustafa, grant us such ability*

*May we be blessed with good character and traits*

*Mustafa, grant us such ability*

*May we refrain from backbiting, tale bearing and other vices*

*Mustafa, grant us such ability*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### The fourth antidote

#### **Manifesting anger can lead to backbiting**

Someone hurts your feelings and you become extremely angry and impatiently manifest your anger in the form of speaking ill against them then you run into the risk of becoming worthy of the fire of Hell by indulging in major sins like backbiting and levelling accusations. This is due to the fact if someone is speaking out of anger; the one listening often subdues and is unable to correct you when you falter. May Allah ﷻ protect us from the hard-hearted people who are not ready to listen to the messages of guidance. Ah! The peril of backbiting! Sayyidunā Abū Qilābah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, 'Backbiting deprives the heart from guidance and good.' (*Tanbīh-ul-Mughtarīn*, pp. 191)

Cure your anger; and instead of manifesting your rage before other people, adopt the virtues of forgiveness and tolerance and develop a mindset of seeking ways to enter Paradise without any accountability.



## Forgiveness leads to Paradise without accountability

Forgiveness is a very lucrative virtuous act. Hence, the Noble Prophet ﷺ has stated: It will be announced on the Day of Judgment, ‘The one whose retribution of rewards depends on the mercy of Allah عَزَّوَجَلَّ; should rise and enter Paradise.’ It will be asked, ‘For whom is this retribution of rewards?’ The herald will respond, ‘For those who were forgiving.’ Thus, thousands of people will rise and enter Paradise without any accountability. (*Al-Mu’jam-ul-Awsaṭ liṭ-Ṭabarānī*, vol. 1, pp. 542, *Ḥadīṣ* 1998) May we also have the passion to forgive others, and be amongst the ones who enter Paradise without giving any accountability.

*Tū bay-ḥisāb bakhsh kay ḥayn bay-ḥisāb jurm  
Daytā ḥūn wasīṭah Tujḥay Shāḥ-e-Ḥijāz kā*

*Grant a pardon without a trial; as the list of offences is extensive  
I seek my acquittal; for the sake of King of Makkah & Madīnah*

## An enraptured demise for the one who refrains

Shaykh Sa’dī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي has cited the following anecdote in his *Būstān-e-Sa’dī*: A righteous and good mannered individual would never talk spitefully even if they were his personal enemies. He would always utter good remarks whenever their reference would come up in a conversation. After his death, someone saw him in a dream and inquired, ‘مَا فَعَلَ اللَّهُ بِكَ؟’ (meaning, how did Allah عَزَّوَجَلَّ take your account?)’ Hearing this question, his face lit up with a smile and he said in a sweet nightingale-like voice, ‘In the world I always strived to refrain from making bad comments about others. The Nakīrayn were also not harsh in questioning me. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, I was dealt pleasantly.’ (*Būstān-e-Sa’dī*, pp. 144)

**Note:** The booklet published by Maktaba-tul-Madīnah entitled, ‘Cure for Anger’ will be highly beneficial to learn about anger.

*Sun lo nuqṣān ḥī ḥotā ḥay bil-ākhir un ko  
Nafs kay wāṣīṭay ghuṣṣah jo kiyā kartay ḥayn*

*Listen, for those, it is detrimental in the end  
To satisfy their inner-self, whose anger is manifest*

## The fifth antidote

### Recall the torments of backbiting

Whenever your Nafs incites you to backbite, remind yourself of the punishments that it entails. For example, picking your face and chest with nails made of copper; being made to eat the flesh severed from your sides. Also imagine that you will be screaming and contorting your face while eating the flesh of your dead brother. Think about this, that how will you eat the flesh of a human being when you cannot even imagine eating Ḥalāl uncooked raw meat.

### The last one to enter Paradise

It is recorded that Allah ﷻ sent a revelation to Prophet Sayyidunā Mūsā Kalimullāh ﷺ *عَلَى نَبِيِّنَا وَ عَلَيْهِ الصَّلَاةُ وَالسَّلَام* that whoever dies after repenting from backbiting will be the last person to enter Paradise; whereas whoever dies persisting on backbiting will be the first to enter Hell.’ (*Ar-Risāla-tul-Qushaīriyyah*, pp. 194)

### Will enter Hell with a clamour

Dear Islamic brothers! The one who backbites only causes his own detriment and nothing else. Even if he repents before his demise, he will not be punished; however, he will be the last one to enter Paradise. He will regret and rue his actions. Whereas, if he meets his demise without repenting and Allah ﷻ is displeased with him, then he will be the first one to enter Hell. He will make a clamour but his cries will not help him.

*Daykhiye kyā ḥashr ko ḥo mayrā ḥāl  
Mujh ko rehtā ḥay yeh ḥi ḥar dam malāl  
Ḥo karam mujh per Khudā-e-Żuljalāl  
Mujh ko Jannat day Jahannam mayn na dāl*

*What will become of me on Judgment Day?  
This looms in my heart and it is here to stay  
Have mercy on me O Allah Almighty on that day  
Protect me from Hell and in Paradise may I stay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## The sixth antidote

### Giving a mountain of gold in charity

He should reprimand his inner-self by burdening that if I commit backbiting I will give Rs. 5 in charity. By Allah, Rs. 5 is of no value. Sayyidunā Wuhayb Bin Ward رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, ‘By Allah عَزَّوَجَلَّ, I regard refraining from backbiting more dearly than giving a mountain of gold in charity.’ (*Tanbiḥ-ul-Mughtarīn*, pp. 192)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### He would give charity if he committed backbiting

Sayyidunā Imām Muhammad Ibn Sīrīn عَلَيْهِ رَحْمَةُ اللهِ الْوَالِغَيْنِ had a habit that if he happened to commit backbiting against anyone, he would give charity. (*Rūḥ-ul-Bayān*, vol. 9, pp. 89)

### The parable about two dirham

When Sayyidunā Abul Layṣ Bukhārī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِغَيْنِ left for Hajj, he put two dirham in his pocket with the intention that if he ended up committing backbiting, he would give them in charity. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, he abstained from backbiting throughout his journey and those two dirham remained in his pocket. He has stated, ‘I consider one instance of committing backbiting worse than fornicating one hundred times.’ (*Mukāshafa-tul-Qulūb*, pp. 71)

### Elaboration on the aforementioned parable

Dear Islamic brothers! Sayyidunā Abul Layṣ عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was very pious. His Madanī mindset was fabulous. He devised this method of giving away two dirhams in charity, in order to guard against backbiting. Certainly backbiting in Hajj is far more severe than at other times. The one, who successfully guards himself from backbiting, tale-bearing, hurting others’ feelings, swearing and other decadent actions, is cleansed from sins.

Here is a saying of the Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on page 1031 of *Bahār-e-Sharī’at*, Volume 1 [the 1250-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami]: Whoever performed Hajj, refrained from obscene conversation and

abstained from committing acts of iniquity; returned cleansed from his sins as the day he was born from his mother's womb. (*Ṣaḥīḥ Bukhārī, vol. 1, pp. 512, Ḥadīṣ 1521*)

Alas! Those who go for Hajj these days, most of those pilgrims boldly continue to commit sinful acts during their blessed journey, just like they do in their home countries. They backbite even while wearing Iḥrām. They speak ill of the local Arabs even in the two sanctified cities of Makkah and Madīnah. They commit backbiting and find shortcomings in others. At times, they label a bus or taxi driver as ill-behaved or ill-tempered.

On the other hand, they are spiteful of local business owners; they utter statements like, he sells expensive merchandise, he robs the Muslim pilgrims. Even the restaurant owners are not safe from their tongues – he has raised the prices of the food, he is looting us, he oppresses the guests of Allah, he took the payment first and gave very little food in return, his food is not good.

نَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا

We seek Allah's refuge from the decadence of our inner-self [Nafs] and bad deeds.



*Sharaf day Hajj kā mujhay baḥr-e-Mustafa Yā Rab*

*Rawānah sūay Madīnah ho Qāfilah Yā Rab*

*Dikhā day aik jhalak sabz sabz gumbad kī*

*Bas un kay jalwaun mayn ā jāye phir qazā Yā Rab*

*O Rab, grant me the opportunity for the sake of the Chosen One*

*O Rab, that the caravan travels to Madīnah, the city of the Sanctified One*

*Show me just one glance of the green dome, the Glorious one*

*O Rab, may I meet my demise in the vision of the Glowing One*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

## *The seventh antidote*

### **Silence is golden**

The body part most used for backbiting is the tongue; therefore, it is imperative to guard the tongue. Here are seven sayings of the Beloved and Blessed Rasūl ﷺ regarding the tongue:

1. Sometimes the bondman says things, without intending to do so, that pleases Allah ﷻ; due to which He ﷻ increases the bondman's ranks. At times, the bondman says things, without thinking, that displease Allah ﷻ, due to which the person falls into Hell. (*Ṣaḥīḥ Bukhārī, vol. 4, pp. 241, Ḥadīṣ 6478*)
2. In another narration, it is stated that he falls in such great depth of Hell, that it is deeper than the distance between east and west. (*Ṣaḥīḥ Muslim, pp. 1595, Ḥadīṣ 2988*)
3. The things that make a person most [worthy of] entering Paradise are piety and gracious manners; and the things (acts) that make a person most [worthy of] entering Hell are two hollow things, the mouth and the private part. (*Jāmi' Tirmidhī, pp. 1852, Ḥadīṣ 2004*)
4. The one who remained silent attained salvation. (*Jāmi' Tirmidhī, pp. 1903, Ḥadīṣ 2501*)
5. To maintain silence is more virtuous than sixty years of worship. (*Shu'ab-ul-Īmān, vol. 4, pp. 245, Ḥadīṣ 4953*)
6. Make silence incumbent, as Satan will be deterred and it will aid you in your religious affairs. (*Shu'ab-ul-Īmān, vol. 4, pp. 243, Ḥadīṣ 4942*)
7. Guarantee six things for me and I guarantee for you the Heaven:
  - i. When you speak – speak the truth.
  - ii. When you make a promise – fulfil it.
  - iii. When something is entrusted to you – return it back.
  - iv. Guard your private parts.
  - v. Keep your gaze lowered.
  - vi. Cease your hands [from hurting others].

(*Musnad Imām Aḥmad, vol. 8, pp. 412, Ḥadīṣ 22821*)

*Mayrī zabān pay ‘Qufl-e-Madīnah’ lag jāye*  
*Fuzūl-goī say bachtā rahūn sadā Yā Rab*  
*Uṭhay na ānkḥ kabḥī bhī gunāḥ kī jānib*  
*‘Aṭā karam say ḥo aysī mujḥay ḥayā Yā Rab*

*Madanī guard on my tongue, may I establish and place*  
*From irrelevant speech, O Rab, may I always be safe*  
*Towards sins, may my eyes never rise*  
*Such modesty, with your blessing O Rab, may I enshrine*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
 تَوَبُّوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
 صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### A bird calls towards righteousness

When Qatā (a bird like a pigeon) speaks, it says مَنْ سَكَتَ سَلَّمَ that is *whoever remained silent, he remained safe*. (*Tafsīr Qurṭubī*, vol. 7, pp. 127)

Placing a Madanī guard on the tongue, that is to make the necessary conversation as short as possible and to use signs and written communication instead of verbal where possible, can be very beneficial to guard against backbiting. Do remember that backbiting can also be committed through non-verbal cues with writing, signs and expressions. Furthermore, it is not permissible to remain silent, unless justified by the Sharīʿah, when someone else is backbiting against another brother before you. You should stop him from doing so and thus protect the reputation of your Muslim brother.

*Na ghībat karayn gey na ghībat sunayn gey*  
*Ba’aun-e-Khudā lab pay qābū rakḥayn gey*

*Nor will we hear backbiting, nor will we perpetrate*  
*With the help of Allah, control of our tongue we will accentuate*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Don't curse the animal used for a ride

It is cited on 166 page of *Bahār-e-Sharī'at*, Volume 16 [the 312-page publication of Maktaba-tul-Madinah the publishing department of Dawat-e-Islami]: A person cursed an animal used for a ride. The Beloved and Blessed Rasūl ﷺ said, 'Step down from it and do not bring a cursed thing along with us. Do not curse yourself, your children and wealth as this curse may be in an instance in which if the supplication is made to Allah عَزَّوَجَلَّ, it is accepted.' (*Ṣaḥīḥ Muslim*, pp. 1064, *Ḥadīṣ* 3009)

### To disdain an animal

Dear Islamic brothers! It is imperative that the tongue is controlled. We are not even permitted to curse animals. The fact of the matter is that why should we even mention the faults of an animal. Furthermore, the one who refrains from disdaining the animals, why would he then speak ill of his Muslim brothers?

Remember that we cannot categorise speaking ill about animals as an offence equal to that of speaking ill about Muslims. However, it is possible that if that animal belongs to a Muslim; the act may fall into the category of backbiting and hurting the feelings of the Muslim. For example; the horse of such-and-such person is slow, the animal that he has chosen for Qurbānī is bare bones, his goat is a skeleton, and the crow of his rooster is very unpleasant etc. Such statements possess the aspects of hurting the feelings of the masters of animals, therefore, it is backbiting.

### Don't speak bad about even a dead dog

Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ الْمَلِئِ الْعَزَّازِ has stated, 'The Prophet Sayyidunā 'Īsā عَلَيْهِ السَّلَام passed by a dead dog. His companions said, 'This dog smells foul.' Sayyidunā 'Īsā عَلَيْهِ السَّلَام commented, 'How white its teeth are!' In other words, He عَلَيْهِ السَّلَام instructed to refrain from speaking bad even against a dead dog and that we should only mention the good things in the speechless animals. (*Iḥyā-ul-'Ulūm*, vol. 3, pp. 177)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Using a nice word to refer to a pig

سَيِّدُ الْخَيْرِ اللَّهُ عَزَّوَجَلَّ, the marvellous character of the Prophet Sayyidunā ‘Īsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ is beyond words. Verily, only he could display such majestic grace that he mentioned the good in the dead dog.

Another marvellous manifestation of his character is cited on page 437 of *Tārīkh Dimishq*, Volume 47: As a pig passed by the Prophet Sayyidunā ‘Īsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, he uttered ‘مُرَّ بِسَلَامٍ’ [i.e. *pass safely*]. Astonishingly, people asked, ‘Yā Rūḥallāh! Why is it that you used such pleasant words for a pig?’ He عَلَيْهِ الصَّلَامُ replied, ‘I do not want to bring bad speech on my tongue.’ (*Tārīkh Dimishq*, vol. 47, pp. 437)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Using auspicious names to refer to worldly things

Dear Islamic brothers! What fabulous mindset, the Prophet ‘Īsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ had! May we be even blessed with a similar mindset and learn the art of using the right and best of the words to refer to things. At times, it is better and respectful not to attribute auspicious names to worldly things. For example, in the subcontinent a cuisine is popularly known as Ḥalīm. There are some Allah-fearing people who never use the word ‘Ḥalīm’ to refer to that dish as ‘Ḥalīm’ is one of the beautiful attributive names of Allah عَزَّوَجَلَّ.

*Taẓkira-tul-Auliya* has reported an incident of Shaykh Bāyazīd Bisṭāmī قُدِّسَ سِرُّهُ السَّامِيُّ: This one time Shaykh Sayyidunā Bāyazīd Bisṭāmī قُدِّسَ سِرُّهُ السَّامِيُّ took a red apple in his hands and said, ‘How Laṭīf the apple is!’ A voice was heard from the Unseen [Ghayb], ‘Do you not feel ashamed using Our name for an apple?’ Allah عَزَّوَجَلَّ deprived His remembrance from the heart of Sayyidunā Bāyazīd Bisṭāmī قُدِّسَ سِرُّهُ السَّامِيُّ for forty days. As retribution upon oneself for the actions, the Shaykh also swore never to eat a fruit from the city of Bisṭām.

(*Taẓkira-tul-Auliya*, pp. 134)



Dear Islamic brothers! The word Laṭīf also literally means elegant, but since it is also one of the names of Allah ﷺ, the Shaykh was warned.

May Allah ﷺ shower His mercy upon him and forgive us for his sake.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Husn-e-akhlāq milay bhīk mayn ikhlāṣ milay*

*Ik bhīkāri ḥay kḥaṛā āp kay darbār kay pās*

*May I attain good manners and be sincere*

*A beggar at your court is standing near*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### The arrow always hits the bullseye

Dear Islamic brothers! We should protect our tongue under all circumstances as when the tongue moves, it can create much peril. The famous Tābi'ī Shaykh Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, 'Shooting an arrow is much easier than shooting painful words (that hurt others) from the tongue. The reason is that the arrow may not hit the bullseye, but words that leave the tongue always will.' (*Tanbīh-ul-Muḡhtarīn*, pp. 189)

### Words are more severe than the strike of the sword

Dear Islamic brothers! How eloquently Shaykh Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي identified the perils of the misuse of the tongue! Undoubtedly, the griefs that words cause to the human hearts are more severe than the wounds inflicted by an arrow. The wounds caused by an arrow heal instantly; however, the effects of the wound caused by backbiting or hurting the feelings are long lasting. There is an Arabic saying: جَرْحُ الْكَلَامِ أَصْعَبُ مِنْ جَرْحِ الْحَسَامِ i.e. *The wound caused by the tongue is more severe than the one caused by the sword.* (*Al-Mustaṭraf*, vol. 1, pp. 47)

*Ẓikr-o-Durūd ḥar ḡḥārī wird-e-zabān rahay*

*Mayrī fuzūl-goī kī 'ādat nikāl do*

*May forever be on my tongue Ẓikr and Ṣalāt-ʿAlan-Nabī*

*May I lose the habit of idle talk*

## The eighth antidote

### **The best method to refrain from backbiting**

In order to refrain from any disease (of the heart), it is imperative that we become aware of the perils and risks of the illness. Therefore, one should read the sections about backbiting from 16<sup>th</sup> and 3<sup>rd</sup> volumes of *Bahār-e-Sharī'at* and *Ihyā-ul-'Ulūm* respectively. It is not easy to tame a rebellious Nafs-e-Ammārah. The Nafs will try to justify its needs and incite you to commit the grave sin of backbiting, which is why; you will have to chastise it with stories that will deter it. Reading, just a few times, these deterrent examples and the punishments that the wicked act entails, will not suffice since we have a weak memory; besides, Satan is incessantly trying to make us forget. I suggest that no matter what deceptive tactics Satan uses to deter you from reading, make an ardent effort to read the chapter of *Faizān-e-Sunnat*, Volume 2 about the perils of backbiting, from the beginning to the end. Also, continue to read this chapter from time to time. Our homes continue to be 'abodes of backbiting', which is why you should particularly establish Dars in your homes. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will find a miraculous transformation and will realize the blessing of giving Dars in your homes. Look, fortify yourself to read (or listen), because Satan will never want you to read (or listen) and be concerned about the perils of backbiting.

*Uîhay na ānkĥ kabĥī bhī gunāĥ kī jānib  
 'Aṭā karam say ĥo aysī mujĥay ĥayā Yā Rab  
 Kisī kī khāmiyān daykhāyn na mayrī ānkĥayn aur  
 Sunayn na kān bhī 'aybaun kā tazkirāĥ Yā Rab*

*May my eyes never gaze upon a sin  
 May I be granted such modesty, O Rab  
 May I never see the faults of others and next to kin  
 Nor my ears ever hear such immorality, O Rab*

## The ninth antidote

### **What if backbiting devours good deeds**

Whenever you feel like speaking ill of others, think about the Day of Recompense and the time when your deeds will be transferred to the victim – the one you spoke ill of; and

his sins transferred to your account. Think about the despair when you will be left with no good deeds and angels will drag you to the fire of Hell.

### Stingy with wealth but generous with good deeds

Shaykh Sayyidunā Ibrāhīm Bin Adhām عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ admonishes (to warn) the backbiter in this manner, ‘O liar, you were stingy in giving the contemptible worldly wealth to your friends, but you gave away all your wealth of the Hereafter (i.e. treasure of virtues) to your enemies. Neither is your worldly stinginess acceptable nor is your generosity in the Hereafter.’ (*Tanbīh-ul-Ghāfilīn*, pp. 87)

*Ghuṣṣilay mizāj aur ghībat kī khaṣlat*

*Say mujh ko bachā Yā Ilāhī*

*Ho akhlāq achchā, ho kirdār suṥrā*

*Mujhay muttaqī Tū banā Yā Ilāhī*

*O Allah, save me from backbiting and high temper*

*O Allah, grace me with piety and good character*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

### An antidote to kidney pain

Dear Islamic brothers! In order to rid yourself from the habit of backbiting, and to make a habit of offering Ṣalāh and practicing the Sunnah; travel in the Madanī Qāfilaḥ with the devotees of the Prophet. Live your life according to the Madanī In’āmāt in order to prosper in the world and be successful in the Hereafter. Fill in the questionnaire and turn them into the representative of Dawat-e-Islami within the first 10 days of the new Islamic month. Also take part in the auspicious Sunnah-inspiring Ijtimā’.

For your inspiration, here is presented a Madanī parable of a Madanī Qāfilaḥ: An Islamic sister from Hyderabad (Bāb-ul-Islam, Sindh) has narrated, ‘I would feel such chronic

pain in my kidney, that it would not mitigate until the administration of two injections. Fortunately, a Madanī Qāfilaḥ of Islamic sisters came into our area. Allah عَزَّوَجَلَّ bestowed me with the privilege and I joined them to learn and propagate Sunnaḥ. Thereafter, my kidney started to hurt again until the nightfall. When the food was served, it was rice. I thought that if I ate rice, the pain would aggravate. Anyway, I finally bore courage and ate for the sake of receiving blessings thinking that اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ nothing was going to happen. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, after eating, my pain mitigated.'

*Dard gurday mayn ḥay yā mašānay mayn ḥay*

*Is kā gham mat karayn, Qāfilay mayn chalo*

*Manfa'at ākhirat kay banānay mayn ḥay*

*Yād Us ko rakḥayn, Qāfilay mayn chalo*

*Whether you have kidney or urethra pain*

*Worry not, let's go to Qāfilaḥ*

*Making the Hereafter successful is the gain*

*Remember that, let's go the Qāfilaḥ*

## A crippled had an immediate cure

In this context, on page 533 of *Faizān-e-Sunnat*, Volume 1 [the 1548-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], it is cited: اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, in the righteous environment of Dawat-e-Islami, an international non-political movement of propagation of Ṣalāḥ and Sunnaḥ, during the last ten days of Ramadan arrangements are made for a collective I'tikāf. Many people learn and adopt the practice of following the Sunnaḥ. Many decadent individuals repent from their sins and start their lives anew. At times, during these days glimpses of Allah's magnificence is clearly observed and marvels are manifested. During one such I'tikāf, in Ramadan, in 1425 Ḥijrī at the international Headquarters of Dawat-e-Islami, Faizān-e-Madīnaḥ (Karachi, Pakistan), there were about 2,000 Islamic brothers residing in the Masjid. Amongst them was a 77 years old Ḥāfiẓ Muhammad Ashraf from the Chakwal district of Punjab, Pakistan. His hands and tongue were paralyzed and his hearing was almost impaired but his faith was still invigorated.

One day during breaking of the fast, he requested for the leftover from one of the preachers and ate it with good faith. He also requested the preacher to blow on him. His positive

opinion regarding the preacher paid off. Allah's mercy descended upon him and his paralysis was cured. He narrated this incident on stage in front of thousands of people in Faizān-e-Madīnah and the entire ambience was electrifying by the joyous clamour of [Zikr] of Allah! Allah! Allah! Allah! Several newspapers also published that news in the followings days.

*Dawat-e-Islami kī qayyūm  
Dauno jahān mayn mach jāye dhūm  
Is pay fidā ho bachchaḥ bachchaḥ  
Yā Allah mayrī jḥaulī bḥar day*

*Dawat-e-Islami be prevalent in both worlds, I am longing  
And every child join, O Allah, Allah! Fulfil my yearning*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## The tenth antidote

### Look at your own shortcomings

When one wishes to expose the shortcomings of others, he should think about his own decadence and make an effort to rectify them. By Allah عَزَّوَجَلَّ! This is a great privilege. The Embodiment of Nūr, the Venerable Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Glad-tidings for the one whose [self realization of his own] shortcomings deterred him from the faults in others.' (*Firdaus bimā Šaur-ul-Khiṭāb*, vol. 2, pp. 447, Ḥadīṣ 3929)

### Remember your shortcomings

Sayyidunā 'Abdullāh Ibn 'Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has stated, 'Whenever you intend to talk about the shortcomings of others, remember you own.' (*Ẓamm-ul-Ghībah li-Ibn Abid Dunyā*, pp. 95, Ḥadīṣ 56)

### Despite knowing your own shortcomings...

Sayyidunā Zayd Qummī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِقَوِي has stated, 'How weird is that person who considers himself to be righteous, despite knowing his own faults and judges others to be decadent based on just rumours. Where is his intellect?' (*Tanbīḥ-ul-Mughtarīn*, pp. 197)

### The one who realizes his own faults

Sayyidatunā Rābi'ah 'Adawiyyah رَحْمَةُ اللهِ تَعَالَى عَلَيْهَا has said, 'When a person relishes the essence of Allah's love; Allah عَزَّوَجَلَّ makes him aware of his own frailties due to which he does not pay heed to others' flaws.' (He takes corrective action to rectify himself).

(*Tanbīh-ul-Mughtarīn*, pp. 197)

### Do not contrive in the search for the concealed

The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'O you who have established faith with their tongues, but faith has not entered their hearts, do not backbite others and do not grope for their hidden matters. Whoever gropes for the concealed matters of others, Allah عَزَّوَجَلَّ will reveal his faults and when Allah عَزَّوَجَلَّ reveals the faults, the person will be disgraced even if he is in the confines of his own home.'

(*Sunan Abī Dāwūd*, vol.4, pp. 354, Ḥadīṣ 4880)

Dear Islamic brothers! One should not seek out the faults of other Muslims. Allah عَزَّوَجَلَّ says in Sūrah Al-Ḥujurāt, Part 26, Verse 12:

And do not seek faults.

وَلَا تَجَسَّسُوا

[*Kanz-ul-Īmān (Translation of Quran)*]

Shaykh Sayyid Na'imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللهِ الْهَادِي has stated, 'Do not search for the information about others that Allah عَزَّوَجَلَّ has concealed as he is the Sattār [the Veiler].'

(*Khazāin-ul-'Irfān*, pp. 823)

### Allah عَزَّوَجَلَّ will conceal

It has been narrated on the authority of the Sayyidunā 'Abdullāh Ibn 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'A Muslim is a brother to another Muslim; he does not oppress him nor does he leave him helpless. Whoever fulfils the need of his brother, Allah عَزَّوَجَلَّ fulfils his need. Whoever relieves another Muslim from pain, Allah عَزَّوَجَلَّ will relieve him from the pains of the Day of Judgment. Whoever conceals the faults of another Muslim; Allah عَزَّوَجَلَّ, the Concealer will conceal his faults on the Day of Judgment.' (*Ṣaḥīḥ Muslim*, pp. 1394, Ḥadīṣ 6580)

## Conceal frailties and reap Heaven

Sayyidunā Abū Sa’īd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever conceals the shortcomings of his brother upon witnessing them – he will be made to enter Paradise.’ (*Musnad ‘Abd Bin Humayd*, pp. 279, Ḥadīṣ 885)

## Screaming in Hell

Dear Islamic brothers! مَسِيحُ خَرْنَ اللّٰهَ عَزَّوَجَلَّ, words cannot express the virtues that lie in concealing the faults! Satan will go after the most important and relevant things that will contribute to one’s success in the Hereafter. He uses all tricks of his trade to keep one Muslim from concealing another’s frailties; the effects of which have been detrimental to such an extent that the majority of Muslims are now engaged in backbiting and exposing other Muslims’ shortcomings. Today Muslims are not prepared to hide the faults of other Muslims; without any hesitation, they expose such shortcomings and at times are proud of engaging in this heinous act.

At times, the faults are only concealed if there is harmony amongst the brothers; the moment they have some discord, all morality is shed to the side and an expose of all known faults is made. Alas, there is no fear of the Hereafter whatsoever. The punishment in Hell is extreme and cannot be borne by us. The Prophet Sayyidunā ‘Isā Rūḥullāh عَلَيْهِ السَّلَام has stated, ‘No matter how strong a physique, handsome a face, or courteous a tongue – will be screaming in the depths of Hell.’ (*Mukāshafa-tul-Qulūb*, pp. 152)

*Auraun kay ‘ayb choř nazar khūbiyaun pay rakḥ*

*‘Aybaun kī apnay bhāī magar khūb rakḥ parakḥ*

*Forget the shortcomings of others; keep an eye on their excellence*

*However, do keep an eye on your own faults and decadence*

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللّٰهَ	تُوبُوا إِلَى اللّٰهِ
صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ

## Backbiting weakens the faith

Sayyidunā Ḥasan Baṣrī رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘Backbiting causes detriment to the faith faster than Ākilah<sup>1</sup>, a flesh-eating disease, to the body.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ has further stated, ‘O son of Ādam! You cannot taste the essence of faith until you stop searching for the faults of others; rectify the faults within yourself; and distance away from those acts of backbiting. When you do that, you will only be concerned with yourself. Such a person is closest to Allah عَزَّوَجَلَّ.’ (*Ẓamm-ul-Ghībah li-Ibn Abid Dunyā*, pp. 93, Ḥadīṣ 54)

## The experiences of a revert

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the non-political movement for the propagation of Quran and Sunnah, Dawat-e-Islami is the movement of those who are rightly guided; the beliefs of which are in accordance to the Quran and Sunnah. Embrace it and remain with it until death reaches you. اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, through the blessings of the company of the devotees of the Prophet, you will be instilled with a passion to safeguard your faith, inspired to commit righteous deeds, and inculcated with an extreme resentment towards backbiting and other sins.

The protection of our faith is highly important. If we lose our faith, then all the worship we do will be of no avail. The Beloved and Blessed Rasūl صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated:

اِنَّمَا الْاَعْمَالُ بِالْخَوَاتِيْمِ i.e. *Deeds depend on the end.* (*Ṣaḥīḥ Bukhārī*, vol. 4, Ḥadīṣ 6607)

No matter what calamity befalls upon us, our faith should not waver. Here is a faith-strengthening and heart-wrenching story about a 22-year old revert who hails from the city of Delhi in India. Here are his experiences in his own words: My family and I were non-Muslims. My father wished that I would become a doctor, who in 1994 got me a job at a local hospital as an assistant to a doctor who happened to be his friend. The non-Muslim doctor had extreme hatred for the Muslims. His resentment for the Muslims was so deep rooted that he would never eat food touched by a Muslim. His wicked traits began to seep into my heart and I began to harbour similar resentment toward Muslims. My malice was so tenacious that I would remain thirsty and hungry for days, but would never eat or drink the food and water touched by a Muslim. Many years went by, when one day; a person crowned with a green turban came to the hospital for an eye surgery.

<sup>1</sup> Ākilah is a boil that emerges in the side arm – whereby the skin abrades and the flesh rots.



His demeanour, excellent character, lowered gaze, politeness and courteousness inspired me and we soon developed a friendly relationship. He would often engage in his individual efforts and try to inspire me to accept the truth. Though he left the hospital after a few days, I did remain in touch with him and would often pay him a visit.

He had a thick book entitled *Faizān-e-Sunnat*. When he would go for Chowk Dars, he would often invite me to come along, which I would gladly accept. After listening to Dars a few times, the malice for Islam began to convert to admiration. Because of admiration, I would not hesitate any more to break bread with the Muslims and began to respect the Azān and Masjid. In the year 2004 I happened to read a booklet entitled ‘*Method of Ghul*’ [published by Maktaba-tul-Madīnah, Dawat-e-Islami’s publishing house]. The contents of the booklet were not exactly clear to me, which is why I asked the Islamic brother to elaborate. He clarified the rulings pertaining to ritual purity, but in the end, stated that the true ritual purity can only be achieved by accepting Islam. The words pierced my heart like an arrow and were the turning point of my life. After much deliberation, I proclaimed the Statement of Faith and came into the fold of Islam. I was rescued from the obscurities of Kufr and thus my heart was enlightened by the light of faith.

I began to partake in Dawat-e-Islami’s Sunnah-inspiring weekly Ijtimā’. I also took an oath under the Spiritual Sufi order of Qādiriyyah Razawiyyah and became a disciple of the Great Ghauṣ-e-A’zam, Shaykh ‘Abdul Qādir Jilānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. I began to offer the daily ritual Ṣalāh. However, at times satanic deceptions about Islam would cross my minds. One day I happened to read the booklet entitled ‘*An Old Worshipper*’ [published by Maktaba-tul-Madīnah], الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, my mind was free of those satanic deceptions and notions. I was fortunate to travel in a Madanī Qāfilaḥ, with the devotees of the Prophet, on the 18<sup>th</sup> of July 2005. I had a short temper and would often argue with my family if the food was not according to my liking. However, with the blessings of the travel, my temper mellowed down and the behaviour changed for the better. My family was astonished at my changes and they began to admire the religion of Islam. I grew a beard and also crowned myself with a turban but would take it off before I entered my home.

After a few days, other people began to incite my family against me. As a result, the matter took a turn for the worse and my family began to be oppressive and stern when dealing with me. I was rebuked, scolded and beaten. I left my house but after a few days my brothers cajoled me to go back and I complied. They forced me to the barber shop so

that he could shave my beard off, however the barber became apprehensive and refused to shave my beard off when I told him that I had accepted Islam. My family also feared repercussions when it came to the beard, until a beardless and ignorant Muslim told them that it was not necessary to keep a beard, as he had not kept it and neither had the millions of Muslims around the world. Upon hearing this, my family, lost in the obscurities of Kufr, found a renewed courage and one day began to shave my beard off while I was asleep. I woke up, and in the midst of the struggle to save my beard I was injured and my face drenched in my tears and blood. I pleaded but they did not listen and eventually shaved my beard off. The blood running from the face blended with my tears. They confined and locked me up in a room with no supplies except my clothes. They would watch over my every move; however, despite their watchful observation, I still managed to offer Ṣalāh. I would give up my sleep to remain in the state of Wuḍū. I was helpless, alone and no one was around to allay my pain and problems.

Two months went by in the same struggle and confinement, when the holy month of Ramadan approached. Alas, who would bring Saḥarī for me! I could not even think of missing a fast, which is why I kept the fast without Saḥarī. My family was suspicious because I did not eat the whole day. In the evening, they came to me in order to force me to eat. I said to them, 'Leave the food here, I will eat.' When they left, I hid the gravy and rolled up the bread into my pocket, however my family suspected me, they forced me to eat the food during the day. I deeply resented this but could not do anything, thus I missed five fasts in that oppressive and hostile environment.

Eventually the restrictions began to ease up and I started to go back to work at hospital. I would make the intention of observing fast without eating Saḥarī, and would take my lunch with me, but would eat at the time of breaking the fast. During this time, I also took the legal and official steps that were required to declare the religion as Islam, as my family was still unaware of my actions. I would secretly go to the local Masjid to offer my Ṣalāh, but the caretakers of Masjid asked me not to come there, as they were apprehensive of a possible backlash and discord among the Muslims and Hindus. I was heart-broken as hostile circumstances established a barrier between the Masjid and me; but could not do anything about that, as I was helpless and alone. The Local Madanī Headquarters was far away, besides I had instructed them not to contact me because of my situation.

The continuous stream of trials and tribulations had debilitated my power to think and weakened my confidence. I could not even find a person who I could talk to and thus take remedial action. I was devastated and alone but offering Ṣalāh always filled me up with confidence and brought an uncanny peace to my heart. I would also continuously recite Ṣalāt upon the Prophet ﷺ. I began to go to a Masjid, three kilometres away from where I lived, for my congregation ritual Ṣalāh. My family was showing signs of leniency again when a so-called Muslim instigated them once again. He told my family that he was also a Muslim but he did not offer Ṣalāh every day, he just read the Friday and Eid prayers. He also put that notion into their heads that I was probably doing some litanies to overpower a jinn and that I would perish because of that. Instigated by that so-called Muslim, my family began the restriction and atrocities once again; I was not allowed to even move my lips to send Ṣalāt upon the Beloved Rasūl ﷺ.

I was devastated and was getting closer to becoming a disbeliever again, but Allah's mercy and blessings came to my rescue. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I had heard about the trials and tribulations faced by the likes of Sayyidunā Bilāl رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ. My sufferings were nothing compared to those tribulations. Remembering those stories gave me confidence and strengthened my faith in Islam.

Once, I secretly visited the Sunnah-inspiring Ijtimā' of Dawat-e-Islami. When my family found out, they came and forced me to go back. I did not resist, as I did not want any discord to occur. At home, I was beaten up so severely that I almost passed out. Upon regaining my senses, I decided to leave my house; even though I had just gotten a dream job at the local government office; a job that I had worked hard to get for years. On one hand, I had my house, my family and a bright future; on the other, my faith. I picked the latter by the magnificence of Allah عَزَّوَجَلَّ and in order to protect my faith I left my house on the 21<sup>st</sup> of March 2007.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, today, I travel to various cities in India with the devotees of the Prophet in Madanī Qāfilāh. I have also completed the entire number of Ṣalāh that I had missed because of the restrictions imposed by my family. I had wished that someday I would lead the Ṣalāh as an Imām. With the blessings of the Madanī Qāfilāh I had learnt the correct pronunciation of the Quran also learnt the rules and laws governing the various aspects of Ṣalāh. Hence, I was fortunate to lead the brothers as an Imām in Ṣalāt-ul-Fajr on 13<sup>th</sup> of April 2007 in the city of Jhansi. I would do anything for Dawat-e-Islami as it

not only lead me to the light of faith from the obscurities of Kufr, but also made me lead others in Ṣalāh. This is all the mercy of my Allah ﷺ and the compassion of His Beloved and Blessed Rasūl ﷺ.

The revert Islamic brother has further stated: During the travel to the city of Kannauj, in the Kāghizyānī area, a ground across the ‘old Masjid’ was full of people carrying out sinful manifestations of their lives. Some were playing cards while others were gambling. After offering Ṣalāt-ul-‘Aṣr I went to those people to call them towards righteousness. Upon seeing me approach them, a person angrily stood up, began to curse at me, rebuked me and asked me to advise others and not them. Meanwhile, an old man said to him, ‘At least listen to what he has to say.’

Hence, I called upon them to tread on the path of righteousness and began to iterate the virtues of offering Ṣalāh and the iniquities in not offering it. When I realized that it was the opportune moment to cast a lasting impression on their hearts, I began to narrate my tribulation-ridden experiences and told them that our roles should be reversed, they should be advising me instead of the other way round as I had just recently accepted Islam. I summarized the hardships that I faced upon which the audience began to weep and the person who had cursed me earlier asked me to stop or else his heart was going to stop beating. All the brothers were now ready to accompany me to Masjid. In the congregational Ṣalāt-ul-‘Aṣr we were only two persons, whereas in the Ṣalāt-ul-Maghrib, astonishingly, we now had three rows. A noble in the Masjid told me that he had grown old observing those people, but that was the first time he was seeing them in the Masjid.

*Kāfiraun ko chalayn, Mushrikaun ko chalayn*

*Da’wat-e-Dīn dayn, Qāfilay mayn chalo*

*Kāfir ā jāyāin gey, rāḥ-e-ḥaq pāyāin gey*

*إِن شَاءَ اللَّهُ عَزَّوَجَلَّ, chalayn Qāfilay mayn chalo*

*Call the Kāfir and call the Mushrik to Islam, let’s go in Qāfilaḥ  
Spread the word, come all together, let’s go in Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## How to repent from backbiting

Ask Allah ﷺ for forgiveness with remorse and regret. Ask Allah ﷺ to forgive the person that you have slandered and backbitten. The Noble Prophet ﷺ has stated, ‘The atonement for backbiting is that you ask forgiveness on behalf of the one you slandered; he should say **اَللّٰهُمَّ اغْفِرْ لَنَا وَلَهٗ** i.e. O Allah ﷺ! Forgive us and him.

*(Ad-Da’awāt-ul-Kabīr lil-Bayḥaqī, vol. 2, pp. 294, Ḥadīṣ 507)*

If you do not remember the name of the person, then I would advise you to say something like this, multiple times every day: ‘O Allah ﷺ! For the sake of the Most Noble Prophet ﷺ, forgive me and those Muslims who I have victimized by backbiting.’

(Remember that one of the conditions for the acceptance of repentance is that you should detest that sin and have a firm intention of not committing that sin ever gain).

*Mayrī aur jin jin kī mayn nay kī ḥay ghībat Yā Khudā*

*Maghfirat farmā day, farmā sab pay raḥmat Yā Khudā*

*O Allah, forgive and have mercy on myself & those  
Whom I have backbitten, my actions I deplore*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Ask the person to forgive you

If the person, that you backbit, is not aware that you have backbitten him then it is not necessary to ask him to forgive you. Ask Allah ﷺ to forgive you and make a firm intention not to commit this sin ever again. If, however, the person knows that you have backbitten him, then ask him to forgive you for what you have done; go to him praise him and show your affection towards him.

Now, if you try your best and that person does not forgive you, then **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** no retribution will be sought from you on the Day of Recompense. If you only said sorry as a formality and you are not sincerely asking him to forgive you; even if he forgives

you then retribution may be sought from you on the Day of Reckoning. (*Bahār-e-Sharīʿat*, vol. 16, pp. 181)

*Şadaqaḥ Piyāray kī ḥayā kā na lay mujḥ say ḥisāb*

*Bakhsh bay-pūchay lajāye ko lajānā kyā ḥay*

*For the sake of Your Beloved, do not put me on trial  
Pardon me without examination, I am guilty and frail*

### If the person finds out after you repented

What should one do if the person you backbit finds out after you have repented? In this context, Imām-e-Aḥl-e-Sunnat Shaykh Imām Aḥmad Razā Khān عليه رحمۃ الرحمن has narrated on page 411 of *Fatāwā Razawīyyah*, Volume 2: It is stated in *Rauḍa-tul-ʿUlamā* that I asked Sayyidunā Abū Muhammad رحمۃ اللہ تعالیٰ علیہ, ‘Will the repentance be acceptable and beneficial if the one who is slandered does not come to know about it?’ He replied, ‘Yes, it will. Because, the rights of the person have not been violated and he has repented before the infringement occurred. Backbiting will be an infringement on the rights [Ḥuqūq-ul-ʿIbād] of the victim when he comes to know about it.’

I then asked, ‘What if the person comes to know that so-and-so person spoke ill (backbit) of him after the backbiter has repented.’ The Shaykh replied, ‘The backbiter’s repentance does not become invalid. Allah عَزَّوَجَلَّ will forgive them both; the backbiter because he repented from the sin, and the victim because of the emotional pain he had to go through when he came to know about it. Allah عَزَّوَجَلَّ is merciful, he does not nullify an accepted repentance; he will forgive both of them.’ (*Minḥ-ur-Rauḍ lil-Qārī*, pp. 440)

*Ḍar thā kay ‘iṣyān kī sazā, ab ḥogī yā rauz-e-jazā*

*Dī un kī raḥmat nay ṣadā, yeh bhī naḥīn woḥ bhī naḥīn*

*Would I be punished in here or in Hereafter, I fear  
His mercy called upon and said, ‘neither here nor there’*

### The victim has passed away

Imām Muhammad Ghazālī عليه رحمۃ اللہ الوالی has stated, ‘The one, whom you slandered, has become aware of the things you said about him, however he then disappears or dies, then

how should we seek forgiveness? Well, the situation is very challenging now – he should now engage in as many good deeds as he can, so that even if some deeds are given away to the one he slandered on the Day of Judgment, he will still have some remaining in his account.’ (*Rad-dul-Muhtār*, vol. 9, pp. 677)

**Parable:** Sayyidunā Shaykh ‘Abdul Waḥḥāb Sha’rānī قَدِيسَ سِرَّةِ التَّوَرَانِي has narrated: My brother Afḍaluddīn عَلَيُّو رَحْمَةُ اللّٰهِ عَلَيْهِ said, ‘I try to commit many good deeds so that some remain in my account on the Day of Reckoning. In case, some people demand justice and retribution for their rights (wealth and reputation) I may have violated.’ (*Tanbiḥ-ul-Mughtarīn*, pp. 191)

*Bāzār-e-‘amal mayn to saudā na banā apnā*

*Sarkār! Karam tujh mayn ‘aybī kī samāī ḥay*

*In the trade of good deeds, I have miserably failed  
O Prophet, in your compassion this sinner is placed*

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### Alas! The misfortune of Nafs

Alas, where would the heedless and a composite of sins go – the one who has backbitten numerous people due to the wickedness of his Nafs? We are bound by the heavy chains of complacency and are embarrassed to ask a person to forgive us; the one whom we know very well, let alone the person who has passed away. Just imagine what will happen if all the people, whose rights we have violated, seek justice and retribution from us on the Day of Judgment.

*Tujhāy ḥargiz gawārā ḥo nahī saktā kay maḥshar mayn*

*Jāhannam kī ṭaraf rotā ḥuwā tayrā gadā niklay*

*You will not tolerate at all on the Day of Judgment  
That your devotees would amble towards Hell*

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Serenity lies in seeking forgiveness in this world

The Compassionate Prophet ﷺ has stated, ‘Whoever has the burden of slandering or oppressing his brother, it is incumbent upon him that he asks the person for forgiveness here [in this world] before the coming of that hour, because neither dirham nor dinar will be there. If he has some good deeds, they will be taken away equal to the infringement of rights and given to the victim. If not, then the sins of the victim will be transferred to the violator.’ (*Ṣaḥīḥ Bukhārī*, vol. 2, pp. 128, Ḥadīṣ 2449)

*Sab nay ṣaf-e-maḥshar mayn lalkār diyā ḥam ko*

*Ay bay-kasaun kay Āqā ab tayrī duḥāyī ḥay*

*All people challenged us in the columns on the Day of Test  
O Helper of the helpless, upon your mercy now our fate rests*

## The definition of slander

To level a false and malicious statement in the presence or absence of a person is a slander.

(*Al-Ḥadīqa-tun-Nadiyyah*, vol. 2, pp. 200)

In other words, if you attribute untrue slanderous statements and accusations against a person in his presence or absence, then it is a slander. For example, if you call someone, a show-off in front of him or behind his back and that person is not a show-off, or even if he is and you do not have any evidence of it, as show-off is one of the esoteric diseases of the hearts, then this act is a slander.

## How should one repent from slandering

Repenting from the sin of slandering has three necessary conditions:

1. A firm intention to abstain from committing slander;
2. If possible, seeking forgiveness from the person whose rights you have infringed. Remember that asking someone to forgive you will not cause further discord.
3. Confess your guilt and admit that you made false accusations in front of those people to whom you have relayed the false accusations. In other words, tell the truth that the statements you made about so-and-so person are untrue. (*Al-Ḥadīqa-tun-Nadiyyah Waṭṭarīqa-tul-Muhammadiyyah*, vol. 2, pp. 200)



On page 181 of *Bahār-e-Sharī'at*, Volume 16 [the 312-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], the Guiding Light of Spirituality, the Scribe of the Islamic law, Shaykh Muftī Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ has stated, ‘It is imperative that one asks the victim to forgive you in the case of a slander. It is also necessary to bring the truth to light in front of those people to whom you made the false accusations about so-and-so person.’ (*Bahār-e-Sharī'at*, vol. 16, pp. 181)

It is indeed difficult for the Nafs as it will feel inferior and will see elements of one’s disrepute, however keep in mind that the matters of the Afterlife are extremely grave. By Allah عَزَّوَجَلَّ! The punishment in Hell will be unbearable. Therefore, read and tremble.

### The punishment of slander

The Intercessor of the Ummah, the Compassionate Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever relays a fault of a Muslim brother which does not exist in him, Allah عَزَّوَجَلَّ will keep him in the mud, blood and pus of the dwellers of Hell until he comes out of the statements that he made.’ (*Sunan Abī Dāwūd*, vol. 3, pp. 427, Ḥadīṣ 3597)

### The punishment of accusing others of a sin

Here is a heart-trembling narration about those who make false accusations about others committing a sin. While mentioning many things that he saw in his dream, the Most Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then mentioned: Some people were hung by their tongues. I inquired Jibrīl عَلَيْهِ السَّلَامُ about those people. He replied, ‘These people, for no reason, accuse others of committing a sin.’ (*Sharḥ-uṣ-Ṣudūr*, pp. 182)

### A warning for the suspicious

Those overly suspicious women who accuse their husbands of having extra marital affairs; for example: he is with another woman; he gives all the money to her etc., should change their behaviour by learning from the above narration. Similarly, the suspicious men who accuse their wives of infidelity (marital disloyalty); for example: she has a lover; she calls her lover; she meets him; she does magic on others; should also seek inspiration to change their decadent ways. In this context, here is a deterrent parable:

## The accuser perished

His Excellency, the Great Shaykh, ‘Allāmah Jalāluddīn Ṣuyūṭī Shāfi’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘A person saw Jarīr Khaṭāfi in his dream. He asked: مَا فَعَلَ اللَّهُ بِكَ؟ i.e. *What did Allah عَزَّوَجَلَّ do with you?* Jarīr replied, ‘He forgave me.’ The person then asked, ‘What was the reason?’ Jarīr replied, ‘Due to the Takbīr that I had proclaimed in a jungle?’ The person asked, ‘What happened to Farazdaq?’ Jarīr replied, ‘Alas, he perished (punishment) because of accusing a righteous woman.’ (*Sharḥ-uṣ-Ṣudūr*, pp. 285) (*Al-Bidāyah Wan-Nihāyah*, vol. 6, pp. 409)

Alas, who knows how many people we may have accused and thus committed a slander!

*Ĥar jurm pay jī chāḥtā ḥay phūi kay rawaūn*

*Afsos magar dil kī qasāwat nahīn jāti*

*I feel like weeping on every offence  
But the hardness of my heart does not re-cess*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## How to save each other from backbiting

Dear Islamic brothers! Whoever is developing a mindset to refrain from the detrimental illness of backbiting, they should as a group stop each other when they falter. Furthermore, they should ask the offender to repent by saying تَوُوبُوا إِلَى اللَّهِ i.e. *Ask Allah for forgiveness.* Upon hearing, this offender should say أَسْتَغْفِرُ اللَّهَ i.e. *I seek forgiveness from Allah.* إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will be fortunate to repent immediately. The people who did not hear the offender backbite, should not come to know of it, that is, the whole process of asking and seeking forgiveness should be done quietly unrevealing of the offenders mistake.

## To call someone swarthy is backbiting

Our pious predecessors were never ashamed when it came to seeking forgiveness in public. Hujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated: Sayyidunā Imām Ibn Sīrīn عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي while mentioning a person said that,

‘That person was swarthy.’ Then he said: **أَسْتَغْفِرُ اللَّهَ** (i.e. *I seek absolution from Allah*). Clarifying his position, he said, ‘I think I slandered him.’ (*Iḥyā-ul-‘Ulūm*, vol. 3, pp. 178)

### Don’t be embarrassed, repent immediately

Dear Islamic brothers! The above narration speaks volumes about tenacity of the fear that our Righteous Predecessors had. A Shaykh as great and renowned as Imām Ibn Sīrīn **عَلَيْهِ رَحْمَةُ اللَّهِ الْعَمِيمِ** repented in public. His actions teach us that when one commits a heinous sin as backbiting in public, he should publicly repent when he realizes his mistake without being embarrassed and concern or regard of what people may think. If you realize your mistake after the parting of gathering, then after repenting make those people aware of your repentance.

When repenting, one should remember the following principle stated in a Ḥadīṣ in which the Beloved Rasūl **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: **السِّرُّ بِالْإِسْرَارِ وَالْعَلَانِيَةُ بِالْعَلَانِيَةِ** i.e. Repent, when you commit a sin; the repentance of a sin done in secretly should be carried out secretly and when committed publicly should be carried out publicly. (*Al-Mu’jam-ul-Kabīr*, vol. 20, pp. 159, Ḥadīṣ 331)

The parable about the Shaykh also teaches us that, without the justification of the Islamic law, making statements about someone’s physical appearance is also backbiting like, dark-faced, ugly, leper, bald, fat, lanky, midget, one-eyed, blind, deaf, dumb, cross-eyed,

Some brothers call dark-skinned people as Bilālī; one should refrain from this as it can be considered as backbiting in one’s absence.



lame, crippled, hunchbacked. Some brothers call dark-skinned people as Bilālī; one should refrain from this as it can be considered as backbiting in one’s absence. This is because if the person (the one spoken of) knows the implied meaning, which is black, then this statement may hurt him. Remember, that

if a particular Islamic brother is known by that name then with that intention it is not backbiting to refer to him.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### It is Wājib to repent immediately

Sayyidunā Imām Nawawī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘It is Wājib to immediately repent after the sin is committed even if it is a minor sin.’ (*Sharḥ-un-Nawawī ‘Alā Ṣaḥīḥ Muslim, part 17, pp. 59*)

### What if you declared a statement as backbiting

One should be certain and have knowledge before declaring another’s statement as a statement of backbiting. If you thoughtlessly declared another person’s statement as backbiting and thus declared him a sinner – whereas the reality is that the statement was not a statement of backbiting – in which case you will be the sinner and not him. Repentance will now be Wājib on you and not on him.

The point is that you should create a level of understanding with the other people in your group, to prevent backbiting from taking place, so that even if one says ‘تُؤْبَوُا إِلَى اللَّهِ’ based on his misunderstanding, it does not lead to arguments and discords and Satan will not be able to indulge you in sins through malice and tumult.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### The virtue of abstaining from quarrelling

If Islamic brothers begin to quarrel amongst themselves, then another brother should say ‘صَلُّوا عَلَى الْحَبِيبِ’ in a tone audible to them so that they put their differences aside and bury the hatchet reciting Ṣalāt-‘Alan-Nabī. There are great virtues for the one who refrains from quarrels despite being right. The Most Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Whoever abstains from quarrelling despite being right, I am the guarantor of an abode for him in the (interior) edge of Heaven.’ (*Sunan Abī Dāwūd, vol. 4, pp. 332, Ḥadīṣ 4800*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### The virtues of reciting اَسْتَغْفِرُ اللهَ

One should make a habit of reciting ‘تُوبُوا إِلَى اللَّهِ’ with ‘صَلُّوا عَلَى الْحَبِيبِ’ at the beginning and at the end, repeatedly, whether because of repenting from sins in public or a disliked action such as irrelevantly talking or just for no particular reason as mentioned above. Undoubtedly, it is rewarding to repent. The Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: اَسْتَغْفِرَ اللهُ غَفْرَةً i.e. Allah عَزَّوَجَلَّ will forgive the one who seeks forgiveness from Him. (Uttering only ‘اَسْتَغْفِرُ اللهَ’ is also seeking forgiveness). (*Jāmi’ Tirmizī*, vol. 5, pp. 288, Ḥadīṣ 3481)

### The three conditions of repentance

It is not sufficient to just complete the formality of repentance. On page 79 of *Discourses of Attar*, Volume 1 [the 480-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited, ‘Shaykh Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللهِ الْهَامِي has stated: Repenting is actually to return to Allah عَزَّوَجَلَّ and it has three conditions; pleading guilty to the offence, having remorse and rendering a firm intention for the cessation of the sin. If the sin requires indemnification then it is necessary to indemnify, for example it is necessary to do the Qaḍā for the missed Ṣalāh.’ (*Khazāin-ul-‘Irḡān*, pp. 12)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### All should make an effort to refrain

If all Muslims, all devotees of the Prophet, including the members of all Majālis of Dawat-e-Islami, all preachers, teachers, students and travellers of the Madanī Qāfilāh, act upon the antidotes to backbiting; then اِنْ شَاءَ اللهُ عَزَّوَجَلَّ, blessings and forgiveness will come their way.

O Allah عَزَّوَجَلَّ! Protect Muslims from sins like hurting others’ feelings, backbiting, accusing, tale bearing and rendering ill suspicions. O Allah عَزَّوَجَلَّ! Forgive the Ummah of our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

## Du'ā of 'Attar

O Allah **عَزَّوَجَلَّ**! Help those from the unknown who establish and contribute to the establishment of the methods to abstain from backbiting. Protect them from backbiting, in fact, from all sins and instil into their hearts Your sincere love and the love of Your Beloved Rasūl **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم**. Make them enter Jannat-ul-Firdaus without going through any accountability, and grant them an abode in the proximity of the Most Noble Prophet **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم**. Also accept these supplications in the favour of 'Aṭṭār. O Allah **عَزَّوَجَلَّ**! Forgive the Ummah of our Beloved and Blessed Prophet **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم**.

*Khudāyā ajal ā kay sar per kharī hay*

*Dikhā jalwah-e-Mustafa Yā Ilāhī*

*Musalmān hay 'Aṭṭār Tayrī 'aṭā say*

*Ho Īmān per khātimah Yā Ilāhī*

*Down my neck, my death is breathing  
Show me the blessed face of Your Prophet  
'Aṭṭār is a Muslim with Your blessing  
May he die with the faith established*

**آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم**

<b>صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ</b>	<b>صَلُّوْا عَلَى الْحَبِيبِ</b>
<b>أَسْتَغْفِرُ اللّٰهَ</b>	<b>تُوبُوا إِلَى اللّٰهِ</b>
<b>صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ</b>	<b>صَلُّوْا عَلَى الْحَبِيبِ</b>

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BACKBITING  
*A Cancer in our Society*

40 Parables

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## 40 Parables



### Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Beloved and Blessed Rasūl ﷺ has said, ‘Whoever recites a hundred Ṣalāt upon me, Allah عزَّوَجَلَّ inscribes between his eyes that this person is free from hypocrisy and the Hellfire; and he will be raised with the martyrs on the Day of Judgement.’

(*Majma’-uz-Zawāid*, vol. 10, pp. 253, Ḥadīṣ 17298)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 1. Two female backbiters

Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah ﷺ once ordered the companions to observe fast and instructed, ‘Do not break the fast until I grant you permission.’ Hence the companions fasted and in the evening, they came to the Noble Prophet ﷺ one by one and asked, ‘Yā Rasūlallāh! I observed the fast and now grant me permission to break the fast.’ The Holy Prophet ﷺ would grant them permission. A companion came and said, ‘Yā Rasūlallāh ﷺ, two women observed the fast and are showing modesty in coming before you. Grant them permission so that they may break their fasts.’ The Beloved of Allah, the Knower of the Unseen, the Immaculate Prophet ﷺ turned his blessed countenance away.



The companion once again requested and once again the Holy Prophet ﷺ turned his glowing countenance away. The companion again requested and once again the Most Dignified Prophet ﷺ turned his glowing countenance away. The companion once again repeated his request and again the Noble Prophet ﷺ turned his glowing countenance away. Then the Knower of the Unseen (revealing the unseen) said, ‘They have not observed the fast, what type of fast they have observed - they have been eating peoples’ flesh all day. Go and command them to throw up, if they have observed the fast.’

The companion went to the women and iterated the command of the Beloved and Blessed Rasūl ﷺ. They both did exactly that (vomited) and they threw up coagulated blood. The companion went to the Blessed Prophet ﷺ and told him what he had seen. The Sovereign of Madīnah ﷺ said, ‘By the One in Whose power is my soul! If that has remained in their stomachs, fire would devour them (because they had committed backbiting).’ (*Ẓamm-ul-Ghībah li-Ibn Abid Dunyā*, pp. 72, Ḥadīṣ 31)

In another narration it is stated that when the Holy Prophet ﷺ turned his face away from the companion, the companion came in front of the Beloved Prophet ﷺ and said, ‘Yā Rasūlallāh! They are close to their death because of extreme thirst.’ The Prophet ﷺ said, ‘Bring them me.’ They both came. The Most Dignified Prophet ﷺ had a bowl brought to him and asked one of them to throw up in the bowl. The women threw up blood, pus and flesh that filled half of the bowl. Then He ﷺ ordered the second one to the same and she did exactly that – the whole bowl was filled. Then the Knower of the Unseen, the Beloved Prophet ﷺ said, ‘Both of these observed the fast and abstained from the things Allah ﷻ has made Halāl (food and water etc.), however they broke the fast with the things made Ḥarām (even outside of the stated of fasting).’ What transpired was that one girl sat by another and they began to eat (i.e. backbite) the flesh of others. (*Musnad Imām Aḥmad*, vol. 9, pp. 165, Ḥadīṣ 23714)

## The Prophet’s Knowledge of the Unseen

Dear Islamic brothers! The aforementioned parable sheds light that the Beloved and Blessed Prophet ﷺ has been granted the Knowledge of the Unseen [‘Ilm-e-Ghayb] by Allah ﷻ. He (ﷺ) is aware of all the affairs of his servants, or

else how he would have made known the private matters of the two women. The parable also brings our attention to the effect that backbiting & other sins have on our fasts – which can become difficult and unbearable for us. The point is that whether or not we are observing fast, we should protect our tongue from such transgressions.

*Sarwar-e-Dīn lījiye apnay nātuwāno kī khabar  
Nafs-o-Shayṭān Sayyidā! Kab tak dabāṭay jāyāin gey*

*O Leader of our religion, help your servants so crude  
For how long will our inner self and Satan keep us subdued*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 2. A fabulous method to refrain from backbiting

Sayyidunā Sufyān Bin Sulaymān رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated, ‘I was sitting with Sayyidunā Anas Bin Mu’āwiyah رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ when a person passed by us. I began to speak ill of him.’ The Shaykh said, ‘Silence! Are you at war with the Romans and Turks?’ I replied, ‘No.’ He then said, ‘The Romans and the Turks are safe from you, but a Muslim could not be safe (from your backbiting).’ Sayyidunā Sufyān رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ states that he never backbit after that incident nor did he ever slander anyone’s reputation. (*Tanbīh-ul-Ghāfilīn*, pp. 88)

May Allah عَزَّوَجَلَّ have mercy upon them and forgive us for their sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Whenever someone commits backbiting before us, if possible we should counsel him as counselling never goes to waste. The Creator of the Universe عَزَّوَجَلَّ states in Sūrah Zāriyāt:

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

And admonish, for admonition benefits the Muslims.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 27, Sūrah Zāriyāt, Verse 55)

*‘Amal kā ho jazbah ‘aṭā Yā Ilāhī  
Gunāhaun say mujh ko bachā Yā Ilāhī*

*May I reap the passion to do good deeds, O Allah  
Save me from committing bad deeds, O Allah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 3. The cotton seller embezzled you

A pious person bought some cotton for his wife. When he reached home, his wife told him that the cotton seller had embezzled him. The pious person immediately divorced her. When the person was asked as to why he did that. He replied, ‘I have self-respect. I became apprehensive that what if the cotton seller, on the Day of Judgment, asks her for his rights due to the infringement caused by the backbiting (accusations) and the people say, ‘See, the cotton sellers are asking for their rights from so-and-so person’s wife; that is why I divorced her.’ (*Tanbīh-ul-Ghāfilīn*, pp. 89)

### Businessmen: 17 Examples of backbiting committed against them

Dear Islamic brothers! To backbite a nation or a department generally – for example to say that the police take bribes – is not a sin since the nations, department or group contain good and bad people. However if the objective is to include each and every individual of a nation or department, then that action of speaking ill will be classified as a sinful instance of backbiting.

In the aforementioned parable a particular cotton seller is not mentioned – they are mentioned generally. Therefore, according to the ruling stated above, the action is not a sinful backbiting. However, it is possible that there were only 2 or 3 cotton ball sellers in that village, and it is possible that he may have thought by the context that his wife is accusing every cotton ball seller as a trickster; which is why he divorced her due to the fear of the Day of Judgment. Allah ﷻ and His Beloved Rasūl ﷺ know best. Anyways regardless of whatever the reality is, the people who just look for opportunities to backbite and accuse the business community should learn from the above discussion. People utter statements like:

1. He tricked me.
2. He is a cheater.
3. He is a trickster.
4. He robs his customers.
5. He takes a lot of mark-up.
6. His goods are the most expensive.
7. His practices are fraudulent.
8. He mixes counterfeit products with the originals.
9. He lures the customer by faltering them.
10. He is very greedy.
11. He is the last one to close the store.
12. He stretches the cloth while measuring (so that he would sell less cloth for more money).
13. He buys on credit but does not pay.
14. It is not easy to retrieve debts from him.
15. He takes interest.
16. Who knows how many people he has cheated?
17. He falsely swears.

*Day rizq-e-Ḥalāl az pa-ay Ghauš-e-A'zam*

*Ḥarām māl say Tū bachā Yā Ilāhī*

*Ĥo akhlāq achchā ĥo kirdār suthrā*

*Mujḥay muttaqī day banā Yā Ilāhī*

*Grant Ḥalāl sustenance for Ghauš-e-A'zam's sake  
From Ḥarām wealth O my Allah keep me safe  
Clean character and good morals, grant me such grace  
Piety and righteousness, O my Allah may I entail*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 18 Examples of backbiting committed against employees

Here are some expressions often attributed to employees:

1. He is shirker.
2. He is sleepy.
3. He is lethargic.
4. He takes too many french leaves.
5. He eats Ḥarām sustenance.
6. He steals goods from the store.
7. He just passes time at work.
8. He is always on the phone.
9. He is uptight.
10. He gets angry at every little thing.
11. He does not know how to deal with customers.
12. He is crackpot.
13. He is stupid.
14. He is insane.
15. His cockiness is on a rise.
16. He comes late.
17. He leaves early.
18. There was robbery at our store; I think so-and-so employee is involved.

## 10 Examples of backbiting among store owners

Dear Islamic brothers! The scale of economies keeps shifting and so good and bad times come for businesses. It can be concluded from various Ḥadīṣ that the deprivation of blessings can also be engendered by sins. People should reflect upon their own affairs and deeds, when they see a lack of blessing or loss in business; rather than accusing, blaming and backbiting others. Often the following sentences are heard when store owners indulge in backbiting:

1. It seems that so-and-so business owner does not want my business to flourish.
2. He wards my customers away.
3. He purposely sells his goods cheaper than I sell and sways my customers away.
4. He himself sells counterfeit goods.
5. He labels mine as counterfeit.
6. He has placed a chart in front of my shop.
7. He wants me go bankrupt and thus close my business.
8. He has cast an evil eye on my store due to which customers do not come.
9. The storeowner across mine always had rosary in his hands and he is always invoking something and then blowing towards my store.
10. The other day he was offering Ṣalāh on the prayer rug and looked towards my store for one or two times. Most definitely, he has done magic and my store caused many problems for us.

Dear Islamic brothers! Mark my words that magic cannot be cast by Ṣikr and Ṣalāh. Therefore, do not commit the sin suspecting, backbiting, and accusing. Always look towards Allah عَزَّوَجَلَّ.

*Huqūq-ul- 'ibād! Āh! Ĥogā mayrā kyā!*

*Sar-e-ḥashr rakḥnā bhāram Yā Ilāḥī*

*Baṛī koshishayn kī gunāḥ choṛnay kī*

*Raḥay āḥ! Nākām ḥam Yā Ilāḥī*

*Alas! The rights of the people, what will become of me?*

*O my Allah, on the Day of Judgment, protect my dignity*

*I tried hard to shy away from sins and iniquity*

*O my Allah, but I failed in that duty miserably*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### 4. My late mother sought permission

Dear Islamic brothers! In order to rid yourself from the habit of backbiting and to make a habit of offering Ṣalāḥ and practicing the Sunnah; travel in the Madanī Qāfilaḥ with the devotees of the Prophet. Live your life according to the Madanī In'āmāt in order to prosper in the world and be successful in the Hereafter. Fill in the questionnaire and turn them in to the representative of Dawat-e-Islami within the first 10 days of the new Islamic month. Also take part in the auspicious Sunnah-inspiring Ijtimā'.

To educate yourself with the Sunnah, travel in the Madanī Qāfilaḥ. Islamic sisters should travel with their Maḥārim. For your inspiration, here is a Madanī parable: An Islamic sister from Kot 'Aṭṭārī (Kotri, Sindh) has narrated: I love Dawat-e-Islami, which is why I really wanted to do work to propagate Dawat-e-Islami with utmost diligence, but the father of my children (spouse) would not permit me to do so. However, I would still try to do some work within my capabilities and the bounds of the Shari'ah. I was fortunate as a Madanī Qāfilaḥ of sisters visited my neighbourhood in the month of Ṣafar-ul-Muḥarrar 1430 A.H. In accordance with the schedule, I also attended the Tarbiyyatī Ijtimā' the next day and did this Du'ā, 'Yā Allah عَزَّوَجَلَّ! With the blessing of this Ijtimā', may the father of my children grant me permission to propagate the Madanī activities of Dawat-e-Islami.' اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, that very night my husband dreamt of my late mother (who loved him as if he was her son). She said, 'Why don't you let my daughter take part in the Madanī tasks? Grant her permission.' My spouse iterated the dream to me and joyfully granted me permission to do Madanī work. In this manner my heart's desire came to fruition with the blessings of the Madanī Qāfilaḥ.

*Qāfilay mayn zarā māngo ā kar Du'ā*

*Pāo gey rahmatayn Qāfilay mayn chalo*

*Ĥogā lutf-e-Khudā āo beḥnaun Du'ā*

*Mil kay sāray karayn Qāfilay mayn chalo*

*In the Qāfilaḥ, come and make some Du'ā*

*You will reap blessings; let's go in the Qāfilaḥ*

*Allah will shower His mercy, come sisters make Du'ā*

*All together let's go in the Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Kudos to the passion to do Madanī work

O Islamic sisters! How blissful is the Madanī Qāfilāh! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, supplications are accepted in it. Many accolades to the passion to call people towards righteousness by the means of doing Madanī work. Here are four sayings of the Noble Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in this regard:

### Four sayings of Mustafa ﷺ

1. The one who shows the righteous path is like the one who does the good deed. *(Sunan-ut-Tirmizī, vol. 4, pp. 305, Ḥadīṣ 2679)*
2. If Allah عَزَّوَجَلَّ grants guidance to a person through you; this is better for you than you having a red camel. *(Ṣaḥīḥ Muslim, pp. 1311, Ḥadīṣ 2406)*
3. Undoubtedly, Allah عَزَّوَجَلَّ, His angels, the creation in the land and heavens, even the ants in their colonies and fish (in the sea) send ‘Ṣalāt’ on the one who teaches righteousness. *(Sunan-ut-Tirmizī, vol. 4, pp. 314, Ḥadīṣ 2694)*

The renowned commentator of the Quran, Shaykh Muftī Aḥmad Yār Khān Na’imī رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ has elaborated: Allah’s sending of ‘Ṣalāt’ is showering special mercy and angles’ sending of Ṣalāt is making special Du’ā for mercy on the person’s behalf. *(Mirāt-ul-Manājīh, vol. 1, pp. 200)*

4. The best Ṣadaqaḥ is that a Muslim seeks knowledge and then imparts it to his Muslim brother. *(Sunan Ibn Mājah, vol. 1, pp. 158, Ḥadīṣ 243)*

صَلُّوا عَلَى الْحَبِيبِ	صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللّٰهِ	أَسْتَغْفِرُ اللّٰهَ
صَلُّوا عَلَى الْحَبِيبِ	صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

## 5. Imām A’zam’s kind dealings with a blasphemer

The Imām of Imāms, the Shining Star of the Ummah, Sayyidunā Shaykh Imām A’zam Abū Ḥanīfah رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ was sitting in Masjid-ul-Khayf in Mina when a person approached



him and asked a question. He answered the question, upon which the person replied that Sayyidunā Shaykh Ḥasan Baṣrī's opinion on the subject was contrary to that of his. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ simply replied that Sayyidunā Shaykh Ḥasan Baṣrī (عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي) had made an 'error in Ijtihād' regarding the issue.

Another person whose face was covered with a cloth then came and cursed at Imām A'zam Abū Ḥanīfah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ, rudely uttering, 'You say that Ḥasan Baṣrī رَحِمَهُ اللهُ الْقَوِي is in error.' The Imām رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ harboured so much patience that no expressions of anger were found on his countenance. The other attendees around him were so furious with that person's demeanour that some stood up to strike him, but the Great Imām calmed them down. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ then calmly replied to the person, 'Ḥasan Baṣrī (عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي) has made an 'error in Ijtihād' and the narration of Sayyidunā Ibn Mas'ūd رَضِيَ اللهُ تَعَالَى عَنْهُ is authentic.' (*Al-Manāqib lil-Mawfiq, vol. 2, pp. 9*)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## The virtues of controlling anger

Dear Islamic brothers! Did you see the patience and the calmness manifested by the Imām of the Ḥanafī School of Jurisprudence, the Great Imām Sayyidunā Shaykh Imām A'zam Abū Ḥanīfah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ whom millions of Muslims follow! If he had wished, the attendees could have beaten that person up; however, he did not allow that to happen. It is human nature to be infuriated when someone disrespects you. On this occasion, control you anger and become worthy of the following virtues:

On page 188 of *Bahār-e-Sharī'at*, Volume 16 [the 312-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: The Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has asserted, 'Whoever protects his tongue, Allah (عَزَّوَجَلَّ) will conceal him (his sins); for the one who controls his anger, Allah (عَزَّوَجَلَّ) will stop punishment from [seizing] him on the Day of Judgment; and the one who makes a plea, Allah (عَزَّوَجَلَّ) will accept his plea.' (*Shu'ab-ul-Īmān, vol. 6, pp. 315 Ḥadīṣ 8311*)

### Did Imām A'zam Abū Ḥanīfah backbite Shaykh Ḥasan Baṣrī?

In the aforementioned parable, Imām A'zam Abū Ḥanīfah رَحْمَةُ اللهِ تَعَالَى did speak-ill of Shaykh Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي, however this was a case where backbiting is permitted because a Muftī can correct and refute another Muftī, if he makes an error regarding the matters of jurisprudence and Islamic law. Clarifying the permissibility of backbiting in such circumstances, on page 178 of *Baḥār-e-Sharī'at*, Volume 16, it is cited: It is permissible to critically analyze and expound upon the faults of the narrators of Ḥadīṣ, witnesses in court cases, and authors. If this were not done on narrators, it would become impossible to classify the various Aḥādīṣ and distinguish between the Ṣaḥīḥ and non-Ṣaḥīḥ categories. Similarly the trustworthy and non-trustworthy books could not be identified if the lives of the authors are not critically analyzed. The rights of the Muslims cannot be upheld if the witnesses are not critically analyzed.

*Ḥasad kī bīmārī barḥ chālī ḥay, laṭāyī āpas mayn īḥan gayī ḥay  
Shahā Musalmān ḥaun munazḡam, Imām-e-A'zam Abū Ḥanīfah  
Miṭā mayrī ghībaton kī 'ādat, ḥo dūr bay-jā ḥansī kī khaṣlat  
Durūd paṛhtā rahūn mayn ḥar dam, Imām-e-A'zam Abū Ḥanīfah*

*The jealousy is on the rise amongst us and so is the fighting  
O leader may the Muslims unite, Imām A'zam Abū Ḥanīfah  
Eradicate backbiting from me, and the useless habit of laughing  
May I always send peace and blessing, Imām A'zam Abū Ḥanīfah*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللهَ	تُوبُوا إِلَى اللهِ
صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

### 6. Imām A'zam Abū Ḥanīfah never spoke-ill of his enemies

This one time Sayyidunā 'Abdullāh Ibn Mubārak عَلَيْهِ رَحْمَةُ اللهِ الْعَالِك told Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي that اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Imām A'zam Abū Ḥanīfah رَحْمَةُ اللهِ تَعَالَى is so averse to backbiting that he has never heard the Imām speak ill of even his enemies. (*Mirāt-ul-Manājīh*, vol. 1, pp. 77)

## Wiser than the half of the inhabitants of earth

Dear Islamic brothers! How wise Imām A'zam Abū Ḥanīfah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was! Indeed the wise is the one who follows the orders of Allah عَزَّوَجَلَّ and His Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, otherwise he is not only naive but the leader of unwise people as he indulges in backbiting of Muslims and makes himself deserving of Hell by eradicating his good deeds.

On page 332 of *Hikāyatayn aur Naṣīhatayn* [the 649-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: Sayyidunā 'Alī Bin 'Āṣim رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'If the intellect of half of the inhabitants of earth is compared against that of an Imām; the Imām's intellect will prevail.' (*Tabīd-uṣ-Ṣaḥīfah fī Manāqib Al-Imām Abī Ḥanīfah lis-Suyūṭī, pp. 128*)

*Ghībatayn mat kī-jiye pachtāyān gey  
Ghūp andhāyārī qabr mayn jab jāyān gey  
Sānp bichchū daykh kar chillāyān gey  
Baybasī hogī na kuch kar pāyān gey*

*Do not backbite, you will regret  
Inside the grave when you will get  
Serpents and scorpion will make us scream  
We will be helpless and this will not be a dream*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## 7. The travellers to the destination grave, do not backbite

On page 477 of *Hikāyatayn aur Naṣīhatayn* [the 649-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], the following statement of Sayyidunā Sarī Saqaṭī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى الْقَوَى is cited: This one time I had to go to the graveyard. I saw Sayyidunā Baḥlūl Dānā عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى agitatedly rolling in the sand near a grave. I asked him as to why he was sitting there. He replied, 'I am with a nation that neither hurts me nor does it backbite when I disappear.' (*Ar-Rauḍ-ul-Fāiq, pp. 246*)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us for his sake!

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! What a fabulous Madanī mindset and attitudes our pious predecessors had! Indeed, the time spent in the graveyard not only reminds you of your death, but also keeps you away from backbiting. Neither do you backbite against anyone nor do the grave dwellers backbite you.

*Maut ko mat bhūlnā pachtāo gey*

*Qabr mayn ay ‘āṣiyaun! Jab jāo gey*

*Sānp bichchū daykh kar ghābrāo gey*

*Bhāg na hargiz wahān say pāo gey*

*Do not forget death, as you will regret*

*Inside the grave o sinner, when you will get*

*Seeing the serpents and scorpions, you will fret*

*To escape from there at all, you will not be adept*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 8. We only watch Madanī channel

Dear Islamic brothers! In order to rid yourself from the habit of backbiting, and to make a habit of offering Ṣalāh and practicing the Sunnah; travel in the Madanī Qāfilah with the devotees of the Prophet. Live your life according to the Madanī In’āmāt in order to prosper in the world and be successful in the Hereafter. Fill in the questionnaire and turn them into the representative of Dawat-e-Islami within the first 10 days of the new Islamic month. Travel in the Madanī Qāfilah in order to educate yourself on the Sunnahs. The Islamic sisters should travel on the Madanī Qāfilah with their Maḥārim.

Here is a Madanī parable for your inspiration: An Islamic sister (approximately 45 years of age) from Shahdadpur has stated that people of her household did not offer Ṣalāh; they would watch movies and other shows on TV through cable. They were deprived of Islamic knowledge and were distanced from the company of the righteous. They were leading decadent lives. In the medley of their purposeless lives, they were blessed that a Madanī Qāfilah of Islamic sisters visited their locality in April of 2009. During the area visit to call people towards righteousness, the Islamic sisters also approached their house. Upon their invitation, she attended the sermon that took place later. That sermon was the turning point of her life and transformed her heart. She also went into a state of sorrow that she had wasted her whole life in committing sins.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, by virtue of the Madanī Qāfilaḥ she was privileged to repent from her sins. Not only did she begin to offer five times daily Ṣalāḥ, but her daughters also became punctual. The only channel they watch now is Madanī channel of Dawat-e-Islami.

*Dil kī kālak dhulay sukh say jīnā milay  
 Āo āo chalayn Qāfilay mayn chalo  
 Chūṭayn bad-‘ādatayn sab namāzī banayn  
 Pāo gey rahmatayn Qāfilay mayn chalo*

*A peaceful life comes your way, the filth on the heart washes away  
 Come on let's go, let's go to the Qāfilaḥ  
 The bad habits erode away and one offers Ṣalāḥ five times a day  
 You will reap blessings; let's go to the Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Ṣalāḥ protects you from sinful acts

Did you see the blessings brought about by the Madanī Qāfilaḥ! The household that was once far away from the worship of Allah عَزَّوَجَلَّ began to offer Ṣalāḥ five times a day regularly. Every Muslim must offer Ṣalāḥ, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, with its blessings sinful actions will cease to manifest. Allah عَزَّوَجَلَّ states in Sūrah Al-‘Ankabūt:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ط

Undoubtedly, the prayer forbids one from indecency and evil thing.

[Kanz-ul-Īmān (Translation of Quran)] (Part 21, Sūrah Al-‘Ankabūt, Verse 45)

### Moved a dry twig

The virtues of Ṣalāḥ are commendable! In this regard, on page 76 of ‘Jannat mayn lay jānay wālay A’māl’ [the 743-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: Sayyidunā Abū ‘Uṣmān رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated that I was standing beneath a tree with Sayyidunā Salmān Fārsī رَضِيَ اللَّهُ تَعَالَى عَنْهُ where he held a dry branch from a tree and shook it until its leaves fell off. He then uttered, ‘O Abū

‘Uṣmān رَضِيَ اللَّهُ تَعَالَى عَنْهُ! Will you not ask me as to why I did such a thing?’ I complied and asked him the question to which he replied, ‘This one time I was standing beneath a tree with the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he acted just like I did – holding a dry branch and shaking it until its leaves fell. Then the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O Salmān, will you not ask me why I did this.’ I asked, ‘Why did you do this?’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Undoubtedly, when a Muslim does Wuḍū completely and offers the five Ṣalāḥ; his sins fall just like these leaves fall.’ Then he recited the following verse:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِّنَ اللَّيْلِ ط  
 إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ط ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴿١١٣﴾

And establish prayer at the two ends of the day and in parts of the night. No doubt, good deeds obliterate evil deeds. This is admonition for the persons accepting admonition.

[Kanz-ul-Īmān (Translation of Quran)] (Part 12, Sūrah Ḥūd, Verse 114)

(Musnad Imām Aḥmad, vol. 9, pp. 178, Ḥadīṣ 23768)



Āj bantā ḥūn mu’aziz jo khulay ḥashr mayn ‘ayb

Ḥāye ruswāyī kī āfat mayn phānsūn gā Yā Rab

‘Afw kar aur sadā kay liye rāzī ho jā

Gar karam kar day to Jannat mayn rahūn gā Yā Rab

O Rab! Today, the pretence of my prestige and authority

On Judgement Day, I will be disgraced due to my iniquity

O Rab, forgive us and be pleased with us forever

I will remain in Paradise if you bestow this favour

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

## 9. Incarceration in Barzakh [purgatory]

In the book titled ‘*Ānsūn kā Daryā*’ [the 300-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: Faqīh Abul Ḥasan ‘Alī Bin Farḥaun Qurṭubī عليه رحمته الله تعالى stated in his book *Az-Zāhir*, ‘I saw my uncle, who died in the city of Fās, in a dream after his demise in the year 555 Ḥijrī. He came in the house and sat down resting his back against the wall. I sat across him noticing the expressions of worry on his face. I then asked, ‘O my uncle! What did you get from Allah عَزَّوَجَلَّ?’ He replied, ‘O my son! What does one get from the Merciful other than mercy. Allah عَزَّوَجَلَّ was lenient with me in all matters except backbiting. Since my death, I have been incarcerated in Barzakh because of backbiting. This sin has not been forgiven yet. My son I advise you to refrain from backbiting and tale-bearing because I have not seen a greater crime than backbiting on the Day of Judgment.’ Saying that, he parted from me.’

(*Baḥr-ud-Dumū*’, pp. 185)

*Ghup andḥayrā hī kyā waḥshat kā basayrā hogā  
Qabr mayn kaysay akaīlā mayn rahūn gā Yā Rab!  
Gar kafan phāṛ kay sānpon nay jamāyā qabzāḥ  
Ḥāye barbādī! Kaḥān jā kay chupūn gā Yā Rab!  
Ḍank machchar kā bhī mujḥ say to saḥā jātā naḥīn  
Qabr mayn bichchū kay ḍank kaysay saḥūn gā Yā Rab!  
Gar Tū nārāz ḥuwā mayrī ḥalākat ḥo gī  
Ḥāye! Mayn Nār-e-Jahannam mayn jalūn gā Yā Rab!  
‘Afw kar aur sadā kay liye rāzī ḥo jā  
Gar karam kar day to Jannat mayn rahūn gā Yā Rab!*

*Pitch dark, a dwelling place of dismay  
Alone in the grave how will I stay, O Rab  
If the serpents pierce my shroud and; authority, they lay  
I will perish, where will I tuck away O Rab  
On the pricks of a mosquito, patience I cannot display  
On the stings of the scorpions, my impatience will flare, O Rab  
If you are displeased, I will perish and decay  
Alas! That blazing inferno of Hell, how will I bear, O Rab  
Forgive me, and be pleased forever stay that way  
If you shower blessings, in Paradise I will stay*

## 10. Falling in love with a hermaphrodite

Dear Islamic brothers! Did you see that backbiting caused problems after death! Backbiting, telling tales, and harbouring ill-opinion are such wicked evils that at times they distance one from acts of worship and take the person deeper into the realm of sins. Hence, Sayyidunā Shaykh Abul Qāsim Qushayrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has cited an incident reported by Sayyidunā Shaykh Abū Ja'far Balkhī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي, ‘There was a young man in our city of Balkh, who would worship and perform extreme ascetic exercises, however he was engaged in the wretched practice of backbiting. He would often say that so-and-so person is like this and so-and-so person is like that. One day I saw him depart from some hermaphrodites who would wash other people’s clothes. I asked the reason for that to which he replied, ‘This was the punishment for speaking ill (backbiting) about other people – I have been condemned to this state. Sadly, I have fallen in love with a hermaphrodite. I serve these laundry-hermaphrodites precisely because of his love. I lost the spiritual-insight that I had earlier received from Allah, the Almighty. Therefore, supplicate that Allah عَزَّوَجَلَّ shower mercy upon me.’ (*Ar-Risāla-tul-Qushayriyyah*, pp. 196)

Backbiting, telling tales, and harbouring ill-opinion are such wicked evils that at times they distance one from acts of worship and take the person deeper into the realm of sins.



## Perhaps backbiting caused ruin

Dear Islamic brothers! Did you see that the perils of backbiting caused an ascetic and dutiful young man to fall in love with a hermaphrodite! Due to the evil engendered by backbiting, he was deprived of the sweetness of worship.

Those Islamic brothers should ponder, who once used to attain serenity in the heart due to the Sunnah-inspiring speeches, Na’at in the honour of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Zikr of Allah عَزَّوَجَلَّ and the supplications – but now the heart is always inclined towards sins. Perhaps, the evil of backbiting has caused this ruin. Sincerely repent; the Magnificent Allah’s mercy is all-encompassing.



*Gunāhaun nay mayrī qamar toṛ dālī*  
*Mayrā ḥashr mayn ḥo gā kyā Yā Ilāhī*  
*Yēh dil naykiyaun mayn nahīn lag rahā ḥay*  
*‘Ibādat kā day day mazā Yā Ilāhī*  
*Mujḥay bay-ḥisāb bakhsh day mayray Maulā*  
*Pa-ay Shāh-e-Khayr-ul-Warā Yā Ilāhī*

*The sins have brought me to my knees*  
*O Allah, on the Day of Judgment, what will become of me*  
*This heart is not inclined towards good deeds*  
*O Allah, sweetness in worship, grant me*  
*O my Helper, forgive me without accountability of deeds*  
*O Allah, for the sake of the best of the creation – indeed*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 11. Repeat your Ṣalāh

Sayyidunā Rabī’ Bin Ṣabīḥ عَلَيْهِ رَحْمَةُ اللَّهِ السَّمِيعِ stated, ‘Two men were sitting near one of the doors of Masjid-ul-Ḥarām, when a person, who displayed signs of being a hermaphrodite, passed by. Having sighted him, they felt a sense of disgust and thus stood up and left. At the time of prayers, they offered the Ṣalāh with congregation. Then they realized that perhaps they indulged in the backbiting of the heart. Hence, they immediately visited the blessed court of Sayyidunā ‘Aṭā عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى and asked him about the issue. He said, ‘Perform ablution and repeat your Ṣalāh.’ When they informed him that they were also fasting he instructed them to re-do the fast also. (*Ḍamm-ul-Ghībah li-Ibn Abid Dunyā*, pp. 85, *Ḥadīṣ 42*)

## Does backbiting invalidate the fast?

Dear Islamic brothers! It was learnt that harbouring hate, contempt and ill opinion for a Muslim is backbiting of the heart. On page 984 of *Bahār-e-Sharī’at*, Volume 1 [the publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], the Eminent Scholar Muftī Shaykh Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘The fast does not become invalid if nocturnal emission occurs or [one] indulges in backbiting.’

(*Durr-e-Mukhtār*, vol. 3, pp. 421)

Even though backbiting is an extremely major sin, regarding backbiting, the Quran has stated, ‘*Like eating the flesh of your dead brother.*’ Similarly, it is stated in a Ḥadīṣ, ‘Backbiting is more severe than fornication.’ (*Al-Mu’jam-ul-Awsaṭ liṭ-Tabarānī*, vol. 5, pp. 63, Ḥadīṣ 6590)

However, the spirituality of fast continues to diminish because of backbiting. On page 996, he رَحْمَةُ اللَّهِ تَعَالَى continues, ‘Lying, calumniating, backbiting, swearing, indulging in foul conversation, scoffing – these acts are generally impermissible and Ḥarām, and in fasting the severity is even greater. These acts also cause aversion in fast.’ (*Bahār-e-Sharī’at*, vol.1, pp. 984)

*Ĥar khaṭā Tū dar guzar kar baykas-o-majbūr kī*

*Yā Ilāhī! Maghfīrat kar baykas-o-majbūr kī*

*Pardon every mistake of this powerless and helpless*

*O Allah! Forgive this powerless and helpless*

## 12. A parable about the forgiveness of a hermaphrodite

Those who hate and have contempt for a hermaphrodite should not harbour such feelings because even he is a servant of, and created by Allah عَزَّوَجَلَّ. Even the hermaphrodite should refrain from sins, Ḥarām actions like singing and dancing and actions that lead him to Hell. He should be content with the will of Allah عَزَّوَجَلَّ and live a life according to the Sunnah. Natural hermaphrodites (who are born that way), should reflect at the mercy of Allah عَزَّوَجَلَّ instead of paying attention to the ridicule of the people directed towards them. Here is a parable regarding a fortunate hermaphrodite and perhaps every hermaphrodite will want to emulate his successes.

Sayyidunā Shaykh ‘Abdul Waḥhāb Bin ‘Abdul Majīd Šaqafī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: I saw a funeral, which 3 men and a woman were carrying. I took the woman’s place. After the funeral Ṣalāḥ and the burial, I asked the woman, ‘What was your relation with the deceased?’ She said, ‘He was my son.’ I asked, ‘Why did the neighbours and other people not come?’ She replied, ‘Actually my son was a hermaphrodite, hence people did not consider taking part in the funeral as important.’

Sayyidunā Shaykh ‘Abdul Waḥhāb Bin ‘Abdul Majīd Šaqafī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي continued: I felt extremely sympathetic towards that mother. I gave her some money and rations.

After that very night, a person – dressed in white with a glowing face, came into my dream and thanked me. I asked, ‘Who are you?’ He replied, ‘I am the same hermaphrodite that you buried today. Allah ﷺ showered mercy upon me because of the disdain other people had for me.’ (*Ar-Risāla-tul-Qushayriyyah*, pp. 173)

May Allah ﷺ have mercy upon him and forgive us for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Tumhāyn ma'lūm kyā bhāī! Khudā kā kaun hāy maqbūl  
Kisī Momin ko mat daykhō kabhī bhī tum haqārat say*

*What do you know brother? Who is lofty and high  
Do not see a believer, ever with disdain*

### 13. Rānā—the gangster

Dear Islamic brothers! In order to rid yourself from the habit of backbiting, and to make a habit of offering Ṣalāh and practicing the Sunnah; travel in the Madanī Qāfilah with the devotees of the Prophet. Also, partake in Dars in the Masjid, marketplace and other places. If Allah ﷺ grants you the guidance; deliver at least 2 sessions of Dars from the book *Faizān-e-Sunnat*. Hence, here is a summary of an experience penned down by a twenty-year-old Islamic brother from the province of Uttaranchal, in India: Due to wicked company, I was engrossed in the world of crimes since the age of fourteen. Drinking alcohol and following women were my favourite past times. Then, I became a gangster. Unnecessary altercations and fighting had become my habits. I became infamous as Rānā, the gangster. I was young in age but ruthless when it came to showing aggression. I would repeatedly strike without any fear. My reputation spread around everywhere as people began to fear my name. My parents were also displeased with me; however, they could do nothing. Day by day, my wicked actions increased.

This one day, I stopped and stood nearby, when I saw a green-turbaned Islamic brother delivering Dars at a corner of the street. I liked what I heard. Glancing at the book, I saw that *Faizān-e-Sunnat* was inscribed upon the cover. The Dars delivering Islamic brother met with me very courteously and, with his individual efforts, invited me to travel in the Madanī Qāfilah. The Dars of *Faizān-e-Sunnat* had already caused a state of restlessness

within my heart, and thus I accepted the offer. I travelled to Janakpur with the devotees of the Prophet in Dawat-e-Islami's 3-day Sunnah-inspiring Madanī Qāfilaḥ. I was also fortunate to travel for further 3 days to Jagannathpur.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, with the blessing of Chowk Dars and the travel in the Madanī Qāfilaḥ my heart began to go through a Madanī transformation. I repented from the sins committed in the past and made an intention to grow a beard. Supplicate for me that the Almighty Allah grants me perseverance. My family is extremely pleased with the Madanī transformation. My mother supplicates abundantly in favour of Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, my family and I have been initiated into the saintly order of Qādiriyyaḥ Razawiyyaḥ, and have become Murīds of Shaykh ‘Abdul Qādir Jilānī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.

*Jazbaḥ go sard ḥo, Qāfilay mayn chalo*  
*Tum jawān mard ḥo, Qāfilay mayn chalo*  
*Bakht khul jāyaḥ gey, Qāfilay mayn chalo*  
*Jurm dhul jāyaḥ gey, Qāfilay mayn chalo*

*Even if the passion abates, let's go to Qāfilaḥ*  
*You are young and energetic, let's go to Qāfilaḥ*  
*Prosperity, the fortunes will attain, let's go to Qāfilaḥ*  
*The crimes will wash away, let's go to Qāfilaḥ*

صَلُّوْا عَلَی الْحَبِیْب      صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

### Even if the sins have reached the skies

Dear Islamic brothers! The mercy of Allah عَزَّوَجَلَّ is vast. One should not despair even if he has committed the worst crime, as the portals for repentance are ajar. If a person sincerely humbles himself in His court, then His beneficence & grace does indeed engulf that person. The Most Generous Prophet صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said:

لَوْ اَخْطَاْتُمْ حَتَّى تَبْلُغَ خَطَايَاكُمْ السَّمَاءَ ثُمَّ تُبْتَئُمْ لَتَابَ عَلَيَّكُمْ

If you commit so many sins that they reach to the sky, then he asks forgiveness from Allah (عَزَّوَجَلَّ) – He will accept your repentance.

(Sunan Ibn Mājaḥ, vol. 4, pp. 490, Ḥadīṣ 4248)

In fact, Allah ﷺ is so pleased with the repentant that we cannot even imagine. In this context, on page 12 of ‘*Taubaḥ kī Riwāyāt-o-Hikāyāt*’ [the 132-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: The Most Noble Prophet ﷺ has stated, ‘Allah ﷺ is more pleased with His believing servant who repents than the one who camps at a place of ruin and is also accompanied by his animal (used for travel) which is laden with rations; then he lays his head down and goes to sleep; when he wakes up he finds that his animal is gone; he then looks for it until he is overpowered by hunger and thirst or with whatever Allah ﷺ wills; and with anxiety, he says that I will return to that same place where I was sleeping and sleep there until I die; then he puts his head on his wrist and sleeps to die; then when he wakes up he finds his animal with the rations; hence, Allah ﷺ is pleased on the repentance of His believing servant even more than the happiness of the person who is happy because of the return of his transportation.’ (i.e. Allah ﷺ forgives his sins and bestows favours upon him). (*Ṣaḥīḥ Muslim*, pp. 1468, *Ḥadīṣ* 2744)

*Na ḥo māyūs ātī ḥay ṣadā gor-e-gharībān say*

*Nabī Ummat kā ḥāmī ḥay Khudā bandaun kā Wālī ḥay*

*Do not flare in despair; the sounds are coming from the blessed grave  
The Prophet is the helper of the Ummah; Allah is the protector of His servants*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### 14. The reason for relishing in backbiting

Sayyidunā ‘Īsā Rūḥullāḥ عَلَيْهِ السَّلَام was once travelling somewhere. On the way, he saw Satan carrying honey in one of his hands and ash in the other. He عَلَيْهِ السَّلَام asked, ‘O enemy of Allah! What purpose does this honey and ash serves you?’ He replied, ‘I put the honey on the lips of the backbiter so he may further indulge in it, and ash on the faces of the orphans so that people despise them.’ (*Mukāshafa-tul-Qulūb*, pp. 66)

#### An illusive and terrifying satisfaction

Dear Islamic brothers! Indeed, backbiting has a unique attractiveness. The one, who is addicted to this chronic disease, remains restless until he iterates someone’s faults; and

when he blurts things out, only then, he attains satisfaction – but this satisfaction is the cause of many forms of restlessness. May Allah ﷺ protect us from this illusive and terrifying satisfaction and grant us a yearning in attaining true devotion to Himself and His Beloved Prophet ﷺ.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Mayray dil ko dard-e-ulfat woh sukūn day Ilāhī*

*Mayrī bay-qarāriyon ko na kabhī qarār āye*

*Yā Ilāhī, grant my heart a yearning for devotion and that peace  
My restlessness in this regard may never come to cease*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 15. A dead mule

Sayyidunā ‘Amr Bin ‘Āṣ رضي الله تعالى عنه passed by a dead mule; when he told some of his companions, ‘To eat this to your full appetite is better than eating the flesh (backbiting) of your Muslim brother.’ (At-Tawbīkh Wat-Tanbīh li-Abish-Shaykh Al-Aṣḥānī, pp. 97, Ḥadīṣ 212)

## 16. Curry made of men like dogs

Sayyidunā Imām Zayn-ul-‘Ābidīn عَلَيْهِ رَحْمَةُ اللَّهِ الْعَمِيمِينَ heard someone backbiting, upon which he said, ‘Refrain from backbiting because this is a curry made of dogs resembling humans.’ (Zamm-ul-Ghībah li-Ibn Abid Dunyā, pp. 181, Ḥadīṣ 161)

## The reason for comparing with dogs

Dear Islamic brothers! The one oppressed at Karbala, Sayyidunā Imām Zayn-ul-‘Ābidīn عَلَيْهِ رَحْمَةُ اللَّهِ الْعَمِيمِينَ expressed this opinion (resemblance to the curry made of men like dogs) because the Quran and Ḥadīṣ have likened backbiting as eating the flesh of the dead – and since dogs chew and eat the carcass. Therefore, men have become like dogs and have distanced themselves from their own kind – if they were humans, they would behave like

humans and have humanistic tendencies. They would not backbite and would not eat the flesh of anyone like dogs do.

*Nabī kā ṣadaqaḥ sadā ghībaton say dūr rakḥnā*

*Kabḥī bhī chughlī karūn mayn nā Yā Rab!*

*Tayray Ḥabīb agar muskurātay ā jāyāin*

*To gor-e-tīrah mayn ḥo jāye chāndnā Yā Rab!*

*For the sake of the Nabī, keep me away from backbiting forever*

*O Allah, may I get close to squealing, never*

*If Your Beloved comes smiling & resplendent*

*O Allah, my dark grave will become radiant*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 17. A unique sneeze

Dear Islamic brothers! In order to rid yourself from the habit of backbiting and to make a habit of offering Ṣalāḥ and practicing the Sunnaḥ – embrace the Madanī environment and travel in the Madanī Qāfilaḥ with the devotees of the Prophet. Here is a Madanī parable for your inspiration: An Islamic brother has reported, “The disc of my back bone had been displaced from its normal position. I tried many cures, but none produced results. On an inspiration of an Islamic brother, I travelled in the Madanī Qāfilaḥ with the devotees of the Prophet. At the time of dinner, I sneezed which shook my whole body. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, with the blessing of the Madanī Qāfilaḥ my disc moved back in its place.

*Rīḥ kī ḥaddiyon, kī bhī bīmāriyon*

*Say milay gī shifā, Qāfilay mayn chalo*

*Tājdār-e-Ḥaram kā, jo ḥo gā karam*

*Pāey gā dil jilā, Qāfilay mayn chalo*

*From backbones illnesses and other sicknesses*

*You will find relief, let's go to Qāfilaḥ*

*If the King of Ḥaram bestows his endowments*

*The heart will enliven, let's go to Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## The virtues of sneezing

Dear Islamic brothers! Did you see! How blissful are the blessings of the Madanī Qāfilāh that brought about a sneeze and re-aligned the displaced disc of the backbone. Allah عَزَّوَجَلَّ likes sneeze, which also has its own blessings. On page 13 of ‘101 Madanī Phūl’ [the 32-page booklet of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited:

1. Whosoever says الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ after sneezing and passes his tongue over all his teeth, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ he will be safe from the various dental diseases. (*Mirāt-ul-Manājīh*, vol. 6, pp. 396)
2. Sayyidunā ‘Alī رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘Whosoever says الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ upon sneezing, his ear and jaw will never hurt.’ (*Mirqāt-ul-Mafātīh*, vol. 8, pp. 499, *Taht-al-Ḥadīṣ* 4739)
3. One should say الْحَمْدُ لِلَّهِ after sneezing. It is better to say رَبِّ الْعَالَمِينَ or الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.
4. It is Wājib for the listener to say يَرْحَمُكَ اللَّهُ immediately in an audible voice so that the one who sneezed can hear. (*Bahār-e-Sharī’at*, vol. 16, pp. 102)
5. Upon hearing يَرْحَمُكَ اللَّهُ, the person who sneezed should say يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ (May Allah عَزَّوَجَلَّ forgive us and you) or say يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ (May Allah عَزَّوَجَلَّ guide you and rectify your state). (*Fatāwā ‘Ālamgīrī*, vol. 5, pp. 326)

## 18. Backbiting against the one joking around with an Amrad

Sayyidunā Shaykh Sa’dī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِهَاءُ has stated, ‘A devout worshipper joked around with a boy. When other devout worshippers came to know of it, they indulged in backbiting and harboured ill opinion that such a righteous person is involved with an Amrad. When the news reached the worshipper – he said, ‘O people! Allah (عَزَّوَجَلَّ) has not made it Ḥarām to joke around with a boy if the person has clear and sincere intentions, albeit He has made backbiting and ill-opinion Ḥarām. Who told you that backbiting and ill opinion are Ḥalāl?’ (*Būstān-e-Sa’dī*, pp. 189)



## To accuse a person of being sodomitic paedophile

Dear Islamic brothers! Indeed this is a deterrent parable. There is no doubt that adults should stay at a distance from Amrad; however, if we see someone with an Amrad – it is impermissible in Shari’ah to harbour ill opinion. Remember, that it is Ḥarām to indulge in ill opinions. Here are 5 examples of statements often made in this context.

1. He is a paedophile.
2. He is accompanying an Amrad.
3. He associates with attractive young boys.
4. He seems to harbour evil intentions.
5. He will be beaten if he does something.

## Harbour positive opinion

For the sake of argument, even if the person is exactly how you assumed him to be; what tools do you have to measure that? If you have solid evidence, then you can counsel him in isolation, with good intentions. After all, what is the wisdom behind backbiting before other people? Anyways, repent, repent and repent – take the name of Allah ﷻ, fulfill the duties that you are supposed to, and if ill opinion rises in your heart, then drink from the chalice of positive opinions as the Mustafa ﷺ states, ‘حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ’ (i.e. *Positive opinion is an excellent form of worship*). (*Musnad Imām Aḥmad*, vol. 3, pp. 547, Ḥadīṣ 10368)

On page 523 of *Faizān-e-Sunnat* (the 1548-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami), it is cited: Imām Aḥmad Razā Khān رَحِمَهُ اللهُ عَلَيْهِ has stated, ‘An ill opinion rises from an ill heart.’ (*Fatāwā Razawiyyah*, vol. 22, pp. 400)

Undoubtedly, only our Allah ﷻ knows the state of the heart. Therefore, those people who really are paedophiles and with their lustful tendencies – make friendships with attractive & beardless young boys – should have fear of Allah ﷻ and worry about the Hereafter by reflecting on the aforementioned heart-trembling parable.

## 19. Perishment of two paedophile Muazzins

It is cited on page 123 of *Bayānāt-e-‘Atṭāriyyah* [the 472-page publication of Maktabatul-Madīnah, the publishing department of Dawat-e-Islami]: Sayyidunā ‘Abdullāh Bin Aḥmad Muazzin رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: I was engaged in Ṭawāf of the Ka’bah, when my eyes gazed at a person who was embracing the cloth of the Ka’bah repeating the same Du’ā (over and over again), that, ‘Yā Allah عَزَّوَجَلَّ, make me leave this world only as a Muslim (i.e. I die as a Muslim).’ I asked him, ‘Why do you not ask for something else?’ He replied, ‘I had 2 brothers. My eldest brother gave Azān at the Masjid for 40 years without being compensated for it. When the time of his death approached, he asked for the Quran. We gave it to him so that he can reap the blessings from it. Nevertheless, taking the Quran in his hand, he said, ‘You all be witness that I renounce all the beliefs and the orders in the Quran, and accept Christianity.’ Then he died. My other brother gave Azān voluntarily at the Masjid for 30 years, but he also accepted Christianity at the time of his death and died. Therefore, I am very anxious about my death, and always make Du’ā to have a favourable end.’ Sayyidunā ‘Abdullāh Bin Aḥmad Muazzin رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then asked, ‘After all, what sins did both of your brothers commit?’ He replied, ‘They were interested in Nā-Maḥram women and would gaze (lustfully) at the attractive & beardless young boys.’ (*Rauḍ-ul-Fāiq*, pp. 14)

## Relatives should observe the veil

Dear Islamic brothers! Will you still not refrain from being frank with Nā-Maḥram women, and still not observe the veil? Will you still not protect your gaze from Nā-Maḥram women relatives like your sister-in-law, aunties, paternal and maternal uncles’ wives (as they are also Nā-Maḥram for you)? Similarly, cousins also have to observe the veil against each other, even the person and his wife’s sister have to observe the veil. Similarly even a female disciple and her Nā-Maḥram Shaykh have to observe the veil.

## It is Ḥarām to look at Amrad with lust

Beware! Amrad is fire, only fire. Amrad’s proximity, his friendship, joking around with him, pulling & hugging can throw you into Hell. Safety lies in staying away from an Amrad, even though; it is not his fault at all. Also remember to refrain from hurting an Amrad’s feelings, but is also very important to keep yourself away. Do not seat an Amrad behind you on a motor cycle, nor should you sit behind him as whether the fire is in

front of you or behind; its heat will still reach you. Even if you do not have lust, hugging an Amrad is circumstantial Fitnah. If you do have lust, then hugging, even shaking hands [is Ḥarām] as the Islamic jurists have said, ‘Looking towards an Amrad with lust is also Ḥarām.’ (*Durr-e-Mukhtār*, vol. 2, pp. 98) (*Tafsīrāt-e-Aḥmadiyyah*, pp. 559)

One should protect his gaze from every part of an Amrad’s body, even his clothing. If even the thought of him brings about lust, then keep your thoughts in control. If his writing or any other belongings that are affiliated with him bring about lust; then protect your gaze from his every belonging. Do not even look at his house. If, meeting with his father or elder brother, brings about his perceptions with lustful inclinations; then do not even look at them.

## 70 Satans with an Amrad

Warning us against the cunning and deceitful Satan’s perishing whispers, A’lā Ḥaḍrat, Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated, ‘A woman is accompanied by 2 Satans and an Amrad is accompanied by seventy.’ (*Fatāwā Razawiyyah*, vol. 23, pp. 721)

At any rate, protecting the gaze and keeping yourself at a distance from Nā-Maḥram woman and Amrad is imperative, or else, you just heard the perplexing order of events of the deaths of two brothers, who apparently seemed to be pious. Kindly, read the booklet, titled ‘Qawm-e-Lūṭ kī Tabāḥ Kāriyān’, published by Dawat-e-Islami’s publishing department, Maktaba-tul-Madīnah.

*Nafs-e-bay lagām to gunāḥaun pay uksātā ḥay  
Taubah taubah karnay kī bhī ‘ādat honī chāḥiye*

*My rein-less Nafs, arouses me towards sin  
One should also have a habit of repenting*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 20. Shaykh Sa’dī’s teacher admonished him

Sayyidunā Shaykh Sa’dī عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated that once he said to his teacher, Shaykh Abul Faraj ‘Abdul Raḥmān Bin Jauzī عَلَيْهِ رَحْمَةُ الرَّحْمٰن: I give the Dars of Ḥadiṣ to people, so such-and-such person gets jealous and envious. My respected teacher said, ‘O Sa’dī! It is

astonishing that you consider jealousy as a bad attribute, however, you are backbiting, without any reservations, by calling that person 'jealous'. Who has told you that only jealousy is Ḥarām; is backbiting not? Remember, if a jealous person is worthy of Hell, the backbiter deserves the punishment of the fire.' (*Būstān-e-Sa'dī*, pp. 188)

### When is it Wājib to stop from backbiting

Dear Islamic brothers! **مُسَيِّحِنَ اللّٰهُ عَزَّوَجَلَّ**, if one has teachers, they should be like him. Their goal should not only be to teach just specific subjects; but should have a broader vision of imparting the students with moral and ethical values. Not only teacher but all Muslims should bear this burden of responsibility and enjoin good and forbid evil. Beware, if a person is backbiting and the other person (advisor) is positive that if he stops him from backbiting, the backbiter will refrain; then, it is Wājib for the person to stop the backbiter. If he does not stop the backbiter, he will be a sinner.

On page 255 of *Bahār-e-Sharī'at*, Volume 16 (the 312-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami), it is cited: The Holy Prophet **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** has made a marvellous statement, 'By the One under Whose dominion my soul is! Either you will enjoin others to do good and stop them from evil; or Allah **عَزَّوَجَلَّ** will send His punishment upon you, then you will do Du'ā and your Du'ā will not be accepted.' (*Jāmi' Tirmidhī*, vol. 4, pp. 69, Ḥadīṣ 2176)

### 7 Examples of backbiting regarding jealousy

We also learnt from the parable in *Būstān-e-Sa'dī* that it is backbiting to say, 'So-and-so person is jealous of me.' In reality, this is actually going towards levelling accusations which is worse than backbiting, because jealousy is an internal disease and it is related to the heart. Although, jealousy is displayed by clear signs, most of the people base their judgements on their opinion (not evidence). Here are seven such statements of backbiting pertaining to jealousy:

1. He is green-eyed.
2. He is jealous of me.
3. He cannot bear my prosperity.
4. He is not happy with my state of happiness.

5. He wants my detriment.
6. He is not pleased with my prosperity.
7. His temper ignites as he sees me.

*Baḥr-e-Shāh-e-Karbala, mayrā gunāḥaun kā maraz  
Dūr kar dī-jiye Khudārā, ay Ṭabīb-e-Ẓī-Waqār  
Fikr-e-naz'a rūḥ-o-qabr-o-ḥashr say bach jātā gar  
Kāsh! Ḥotā āp kī galiyaun kā mayn gard-o-ghubār*

*My disease of sins, for the sake of the King of Karbala  
O lofty physician, cure it for the sake of Allah  
From the worry of death, soul, grave, and judgment protect me  
If only, I would be the dust in your street*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
تُوبُوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 21. Closure of mini-cinema

Dear Islamic brothers! In order to rid yourself from the habit of backbiting, and to develop a habit of offering Ṣalāḥ and practicing the Sunnah keep yourself attached to the righteous Madanī environment of Dawat-e-Islami and travel in the Madanī Qāfilah with the devotees of the Prophet to learn the Sunan of the Holy Prophet. To prosper in this life and to be successful in the Hereafter follow the Madanī In'āmāt. Fill in the questionnaire [daily] and turn it into the representative of Dawat-e-Islami within the first ten days of each Madanī month. To inspire you, I would like to present a Madanī parable.

Here is the summary of the account of an Islamic brother: A man (age around 37) from Tailwala area in Bahawalpur, Punjab [Pakistan] owned a mini-cinema. He would run multiple shows daily. Hundreds of people would come to watch movies and fill their eyes with the Hellfire. He would also rent out movies in VCDs and DVDs. Upon the persuasion of one Muballigh of Dawat-e-Islami, he started to occasionally show Madanī channel and he, himself, would also watch it. After a few weeks on the 9<sup>th</sup> of Sha'bān-ul-

Mu'azzam, 1430 A.H. during the Sunnah-inspiring congregation in Yazman, in front of hundreds of Islamic brothers he declared that due to watching Madanī channel, fear of Allah ﷻ was engendered in his heart and he had repented from all his past sins. Further, he also announced that he had shutdown his mini-cinema and had decided to pray Ṣalāḥ regularly and to grow a beard. Furthermore, he also made intention to partake in the 10-day I'tikāf organized by Dawat-e-Islami, in the month of Ramadan. He also made Bay'at [initiation] into the Qādiriyyah, Razawiyyah spiritual Sufi order [Silsilah] and became a Murīd [disciple] of Ghauš-e-A'zam عَلَيْهِ رَحْمَةُ اللّٰهِ الْاَكْرَم. He also destroyed about Rs. 40,000 (US\$ 485) worth of movies and turned his mini-cinema into a religious bookstore. There he started selling merchandise from Maktaba-tul-Madīnah i.e. books, VCDs etc. and thus, started earning Ḥalāl income. May Allah ﷻ bestow him and us steadfastness.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Gunāḥaun say mujh ko bachā Yā Ilāhī*

*Mujhay nayk bandaḥ banā Yā Ilāhī*

*Safeguard me from sins O Allah!*

*Turn me into a pious individual O Allah!*

صَلُّوا عَلَى الْحَبِيبِ	صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ	أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ	صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 22. Who is better amongst the two?

Someone asked Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا, ‘If a person performs supererogatory worship abundantly and commits sins excessively as well, is he better than a person who performs less Nafl worship and commits less sins? Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا replied, ‘The one who does less Nafl worship and commits less sins is better and tranquillity is only for him.’ (*Muṣannaf Ibn Abī Shaybah*, vol. 8, pp. 196) (*Tanbīḥ-ul-Ghāfilīn*, pp. 202) This is due to the fact that there is more reward in leaving sins than in more (supererogatory) worship.

### Who is truly a pious person?

Dear Islamic brothers! In this time and age, the only criterion of gauging a pious person depends on outward worships alone like Nafl Ṣalāḥ and fasts. People consider only the one who offers more Nafl Ṣalāḥ or keeps more Nafl fasts or carries a Tasbīḥ (rosary) in his hands or does lots of Ḍikr or pleads in supplications or gives plenty of Ṣadaqaḥ [charity], as a pious person. Even though, along with his worships, he also indulges in backbiting & hurts the feelings of Muslims all day long but still, his piety remains untarnished! On the other hand, these days if someone is not so keen on performing Nafl worship but refrains from backbiting and other sins, then he is not categorized as a pious person. Is this because refraining from backbiting has no value in front of the masses? Remember! Whosoever, along with the performance of Farāiḍ, Wājibāt and the Sunnat-e-Muakkadaḥ, also refrains from sins like backbiting, is a remarkably pious person. Otherwise, if someone fasts all year long, worships through the nights, travels for the annual Hajj pilgrimage every year, performs ‘Umrah every Ramadan, keeps a beard and maintains a Prophetic-hairstyle [Zulfayn], even wraps an ‘Imāmaḥ [turban] and all in all, looks like a devout practicing Muslim but he backbites, reveals Muslim’s deficiencies, shouts at other Muslims and hurts their feelings; let alone being pious or even ‘practicing’ he is actually a defiant sinful person worthy of the punishments of the Hellfire.

*Uṭḥay na ānkḥ kabḥī bhī gunāḥ kī jānib  
‘Aṭa karam say ḥo aysī mujḥay ḥayā Yā Rab!  
Kisī kī khāmiyān daykhāyn na mayrī ānkḥayn aur  
Sunayn na kān bhī ‘aybaun kā tazkirah Yā Rab!*

*Sinful sights, may my eyes never see  
Allah! Bless me with such decency  
My ears don’t hear, eyes don’t see  
With Your mercy, others’ deficiency*

### 23. Fell unconscious due to committing backbiting only once

Shaykh Sayyidunā Dāwūd Ṭāī رحمه الله تعالى passed by a place and fainted. When he gained his consciousness, people asked him as to what had happened. He said, ‘When I got to this place I instantly remembered that I had backbitten someone here. I recalled the Judgment of Allah عَزَّوَجَلَّ and the fear of accountability caused me to faint.’ (*Nuzḥa-tul-Majālis*, vol. 1, pp. 199)

## Demands of one brick & thread on the Day of Judgment

Dear Islamic brothers! Many accolades to our pious predecessors who possessed such

Woe! The Judgment on the Day of Resurrection! By Allah, it will be horrifying! Especially the matter of rights of fellow people is very worrisome.



fear of Allah عَزَّوَجَلَّ! Even though they repent from their sin a thousand times; their repentance never goes away; their remorse never fades. On the other hand, after committing sins we repent, patting our cheeks lightly and with a smiling face, please our hearts that we have been cleansed from our sins. We completely wipe away the memory of it from

our minds and get right back to our fun and games and go on with our lives. Woe! The Judgment on the Day of Resurrection! By Allah عَزَّوَجَلَّ, it will be horrifying! Especially the matter of rights of fellow people is very worrisome. Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ said, ‘One person will grab the wrist of another person, on Judgment Day, to settle his claim. That person will say, ‘I do not know you; who are you?’ The first person will say, ‘You took one brick from my wall and you took out a thread from my cloth.’ (Therefore, I am here to claim my rights). (*Ihyā-ul-‘Ulūm*, vol. 5, pp. 99)

## Weeping for the past forty years

This is why our pious predecessors used to be very conscious of the rights of fellow people, which seem very minute. Sayyidunā Kaḥmas عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى said, ‘I have been crying for the past forty years because of one sin I have committed.’ Someone asked him as to what the sin was. He replied, ‘Once I bought a fish for a guest and after eating it, I took a piece of clay, without permission, from my neighbour’s wall to wash my hands.’ (*Ar-Risāla-tul-Qushayriyyah*, pp. 149)

*Bahut koshishayn kī gunāḥ choṛnay kī*

*Rahay āh! Nākām ḥam Yā Ilāhī!*

*Zamīn baujḥ say mayray phattī nahīn ḥay*

*Yeh Tayrā hī to ḥay karam Yā Ilāhī!*

*We tried hard to restrain ourselves from sins*

*But we failed [miserably] O Allah!*

*Earth does not rift apart with my burden*

*Just because of Your Compassion, O Allah!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



## 24. Backbiters lose their honour

Someone backbit against another person in front of a wise person. The wise man said, ‘O person! Previously, I had nothing in my heart against the person you just slandered but because of your backbiting, my heart is now filled with doubts and hatred against a Muslim. You have tried to degrade that person and due to this I also consider you as a ‘tainted person’. This is due to the fact that I used to think that you keep secrets but now that you have exposed his faults, I now know that you are not trustworthy and are unable to keep any secret in your heart.’ (*Tanbīh-ul-Ghāfilīn*, pp. 92)

## 25. Down memory lane... two blind men

Dear Islamic brothers! It is indeed true that the one who backbites gets disgraced and humiliated. People try to keep their distance from habitual backbiters; people despise them and try to stay away from them. Let me tell you about two blind men from the vague memories of my youthful days: First blind man had a full-grown beard, was an expert Ḥāfiẓ and apparently looked like a very religious person but he would excessively backbite against others and would not spare anyone. I, the author, would try to stay away from him. The other blind person was a layman, with a shaved or a trimmed beard. His quality was that he used to stay quiet. I did not even know his name. I never heard him talk bad about anyone. I got the opportunity, several times, to hold his stick and walk him to his house after Ṣalāh. While we are at it, let’s read the blessings of guiding a blind person to their destinations:

### Benefits of guiding a blind person for forty steps

It is cited on page 226 of *Baḥshat kī Kunjīyān* [the 244-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami]: Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated, ‘Whoever guides a blind person for forty steps by holding their hand; his face will not be touched by the Hellfire.’ (*Tārīkh-e-Madīnah Dimishq li-Ibn ‘Asākir*, vol. 48, pp. 3)

### How to help guide a blind person

Here is another narration: Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Final Prophet, the Mercy for the Universes, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever helped guide a blind person for a mile, he will get the reward of freeing a slave for every

yard of that mile. When you guide a blind person - hold his left hand in your right hand, this is also Ṣadaqaḥ [charity].’ (*Al-Firdaus Bimā Saur-ul-Khiṭāb*, vol. 5, pp. 350, Ḥadīṣ 8397)

### **Excellence of freeing a slave**

Dear Islamic brothers! Allah’s mercy is so magnificent. He has made amassing deeds so easy for us. There are numerous narrations about the reward of freeing a slave. If Allah عَزَّوَجَلَّ wills, He may grant us all these rewards with His compassion and mercy, by guiding a blind person.

Let me just relay a Ḥadīṣ to motivate you: The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Whoever frees a Muslim slave, Allah (عَزَّوَجَلَّ) will free each body part of the person (master) for every body part of the slave from the Hellfire.’ Sa’īd Bin Marjānaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: ‘When I relayed this particular Ḥadīṣ to Sayyidunā Zayn-ul-‘Ābidīn رَضِيَ اللهُ تَعَالَى عَنْهُ, he freed a slave for whom Sayyidunā ‘Abdullāḥ Bin Ja’far رَضِيَ اللهُ تَعَالَى عَنْهُ had already offered ten thousand dirhams.’

(*Ṣaḥīḥ Bukhārī*, vol. 2, pp. 150, Ḥadīṣ 2517)

*Kuch̄ aysā kar day mayray Kirdgār ānkhaun mayn  
 Ḥamayshaḥ naqsh raḥay rūay yār ānkhaun mayn  
 Na kaysay yeḥ gul-o-ghunchay ḥaun khuwār ānkhaun mayn  
 Basay ḥuway Madīnay kay khār ānkhaun mayn*

*Do something O the Creator, in my eyes  
 So that the face of my beloved is always in my eyes  
 Why should I see the gardens and flowers here  
 When the thorns of Madīnaḥ are the delight of my eyes*

### **26. Refrained from backbiting by virtue of Madanī channel**

An Islamic brother from Hyderabad (Pakistan) relayed something like this that his family watched a speech of Dawat-e-Islami’s Muballigh on the topic of ‘Perils of Backbiting’ on Madanī channel, the 100% pure Islamic channel. During the speech, the Muballigh pointed out the common phrases used in our society which fall under backbiting. الْحَفْظُ لِلَّهِ عَزَّوَجَلَّ, that helped persuade my family to refrain from backbiting. After that he, once, made a comment at home, ‘Younger brother is still not back with the stuff; he is very lazy.’ His

mother immediately reprimanded him saying, ‘You have backbitten against him because you called him lazy and slandered him.’ Therefore, he repented promptly. Now the members of the household were in such a state that they kept cautioning each other and discussing whether what they talked about would fall under backbiting or not.

*Gunāḥaun say mujh ko bachā Yā Ilāhī*

*Mujhay nayk bandaḥ banā Yā Ilāhī*

*Safeguard me from sins O Allah!*

*Turn me into a pious individual O Allah!*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد	صَلُّوْا عَلَى الْحَبِيب
أَسْتَغْفِرُ اللّٰه	تُوبُوا إِلَى اللّٰه
صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد	صَلُّوْا عَلَى الْحَبِيب

## 27. Saying ‘he is asleep like a dead man’

Sayyidunā Shaykh Sa’dī عَلَيْهِ رَحْمَةُ اللّٰهِ الْكَافِي said: I have been staying up during the night to pray since when I was young. Once I spent a night along with my father reciting Quran and praying. Some people were asleep close to us. I said to my father, ‘No one is amongst them who would get up and at least pray 2 Nafl (of Tahajjud); they are sleeping as if they are dead.’ My father replied, ‘Son! It would’ve been better for you to stay asleep all night because now by staying up you got trapped in the sin of backbiting.’ (*Rūḥ-ul-Bayān*, vol. 9, pp. 89)

## 14 Examples of backbiting about Nafl worship

Dear Islamic brothers! From this parable we learn that neglecting Nafl worship and sleeping all night is better for a person who stays up all night and worships but also falls into backbiting. Praying Tahajjud and performing Nafl prayers definitely earns reward, but backbiting deserves the punishment. In this parable, there are many Madanī pearls for those who, without Shar’ī justification, commit backbiting such as:

1. So-and-so does not offer Ṣalāt-ul-Ishrāq and Ṣalāt-uḍ-Ḍuḥā.
2. I tried to wake him up for Ṣalāt-ul-Fajr (or Tahajjud) but he did not get up.

3. He kept on sleeping like a dead person.
4. He is not a regular at congregational prayers.
5. He does not observe fast on Mondays.
6. Whenever I invite him to come to the Ijtimā', he gives me the 'run around'.
7. He is very lazy in following the Madanī In'āmāt.
8. He comes late to the Ijtimā';
9. He stays outside visiting the Madanī stalls;
10. He hangs out at fast food restaurants; or
11. He remains busy talking to his friends.
12. He always comes late to the Madanī Mashwarāh.
13. He never travels with Madanī Qāfilāh.
14. He makes excuses when we try to convince him.

## 28. Unique parable of doing good with the one who does evil

There was a person who used to slander Sayyidunā Sulṭān-ul-Mashāikh, Khuwājāh Maḥbūb Ilāhī, Shaykh Nizāmuddīn Auliya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and would wrongfully accuse him. Despite that [behaviour], the Shaykh رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ would send some money to that backbiter's house every day. That went on for a long while. One day the backbiter's wife told him, 'The custom is to praise the one that feeds you. Is this justice - that you speak against the very person who helps you. You are a strange person who is doing wrong to a saint who is helping raise your kids for nothing in return. The backbiter felt ashamed and he stopped backbiting.

From the same day Shaykh Nizāmuddīn Auliya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ stopped sending money to his house. He went to the Shaykh and said, 'You used to send money when I said bad things about you but you stopped when I stopped. What is the reason behind this?' Khuwājāh Sahib replied, 'When you used to say bad things about me I used to get rewarded and my sins got removed which meant that you were helping me gain rewards and you were my

helper – so I used to pay you to do so. Since you do not do what you used to, then what should I pay you for?’ (*Sab’a Sanābil*, p. 59)

May Allah ﷻ have mercy upon him and forgive us for his sake!

*Gunāhgār hūn mayn lāiq-e-Jahannam hūn  
Karam say bakhsh day mujh ko nā day sazā Yā Rab  
Burāiyon pay pashaymān hūn raḥam farmā day  
Ḥay Tayray qaḥr pay ḥāwī Tayrī ‘aṭā Yā Rab*

*I am a sinner, worthy of Hell  
Save me from your torment and forgive me, O Rab  
I am regretful on the evil I have done, bless me  
Don’t show your wrath; instead grant Your mercy, O Rab*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Responding nicely to harsh attitude

Dear Islamic brothers! According Sayyidunā Khuwājāḥ Maḥbūb Ilāhī, Nizāmuddīn Auliya’s parable stated above, it can be learned that the pious of Allah do not throw bricks when stones are hurled at them, instead they throw back gems. They do not repel evil with evil instead they retaliate with good. And why shouldn’t they as Allah ﷻ has ordered in Quran, Part 24, Sūrah Ḥā-Mīm As-Sajdah, Verse 34:

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

O listener, ‘Repel the evil with good, then he between whom and you there was enmity will become as though he was your intimate.’

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 24, Sūrah Ḥā-Mīm As-Sajdah, Verse 34)

## Benefits and results of being nice

Sayyidunā Ṣadr-ul-Afāḍil ‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي has stated about how to repel evil with good in *Khazāin-ul-‘Irfān*: ‘Replace anger with patience, ignorance with clemency, bad treatment with forgiveness. If some

one treats you bad, do good to them. These attributes will result in affection in the hearts of your enemies like that of your friends.

Occasion of revelation: It is said that this verse was revealed in favour of Abū Sufyān that despite his enmity the Prophet of Raḥmah ﷺ showed clemency – and gave Abū Sufyān’s daughter the honour of his hand in marriage. As a result, Abū Sufyān became a genuine devotee of the Most Dignified Prophet ﷺ. (*Khazāin-ul-‘Irfān*, pp. 863)

## 29. Amazing response to an attacker

Here is another parable about repelling evil with good: One person got into the house of Sayyidunā Shaykh Naṣīruddīn Maḥmūd Bin Yūsuf Rashīd Awdhī عليه رحمۃ اللہ القوی and stabbed him 15 or 17 times. The Shaykh said to the attacker with great patience, ‘Go inside and hide in the room, if people find you here they will not spare you life.’ He hid himself inside the room. People came and looked for him but could not find him. In the middle of the night, the Shaykh رحمه اللہ تعالیٰ عليه let the attacker out. (*Saba’ Sanābil*, pp. 64)

May Allah عزوجل have mercy upon him and forgive us for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ ﷺ

مُبِخْنِ اللّٰهِ عَزَّوَجَلَّ, how elevated is the status of Auliya of Allah! They are courteous and kind with those who are bent upon hurting them even if the people are after their lives.

*Badī rā badī saḥal bā-shad jazā*

*Agar mardī aḥsin ilā man asā*

(Being evil in response to evil is easy, if you are a man show kindness to the evil-doer).

صَلُّوا عَلَى الْحَبِيبِ ﷺ

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

## 30. Two ragged sheets

On page 18 of book ‘*Uyūn-ul-Hikāyāt*, Part-II (the 413-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami), it is reported: Sayyidunā Ibrāhīm

Ājurī Kabīr عَلَيْهِ رَحْمَةُ اللَّهِ الْقَدِيرِ says: It was the time of winter and I was sitting at the entrance of the Masjid. Someone passed by me who was wearing two ragged sheets. I thought to myself, he may be a beggar and would it not be nice if he could earn with his hands. When I fell asleep I saw two angels come down, they grabbed me by the arm and took me to the same Masjid. There was someone sleeping with two rags on him. When one of the blankets was taken off, I was surprised to see that he was the same person who had passed by me. The angels then asked me, ‘Eat his flesh.’ I said, ‘I did not backbite him.’ They replied, ‘You did. You thought badly of him in your heart and felt he was lower in rank than you and you were unhappy with him.’ I then woke up and was trembling out of the fear. I stayed at the entrance for thirty days at the same Masjid; I’d only get up for Farḍ Ṣalāh and kept praying to see the same person so I can ask him to forgive me.

One month later, I saw the same person wearing two ragged sheets. I tried to get a hold of him; he started walking fast after he saw me following him. I then called him and said, ‘I want to talk to you.’ He replied, ‘O Ibrāhīm! Are you one of those who backbite in their hearts against Muslims?’ I fainted after hearing him reveal the unseen about me. When I got back up, I saw the person standing by me. He asked, ‘Would you do it again?’ I replied to him, ‘No, I will never do this again.’ Then that mysterious man disappeared from my view and I never saw him again. (*‘Uyūn-ul-Ḥikāyāt, pp. 212*)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Suspicion is also considered as backbiting

Dear Islamic brothers! We have gathered numerous Madanī pearls from the tale mentioned above. One thing that we can learn from it is that having suspicions about someone is also considered backbiting. To think badly, without any justification, of someone is known as suspicion – which is backbiting by heart. By looking at someone’s simple apparel and thinking of him as a beggar or person with low rank is not good. Who knows the one, we are thinking low of, is very high in rank like the one mentioned in the parable above, who was not a beggar but a saint.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 31. Mysterious Ḥabashī

Here is another faith-enlightening parable quite similar to the aforementioned parable: Shaykh Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي was a very humble person who used to think of himself as lower than everyone else. One day at the bank of the River Tigris he saw a Ḥabashī (dark-skinned) along with a woman and a bottle of alcohol. Shaykh thought to himself, ‘Can this alcoholic Ḥabashī be better than me?’ In the meanwhile, a boat passed by with seven people on board. All of a sudden, that boat sank and all people aboard began to drown in the river. After seeing that, the Ḥabashī jumped into the river and took out 6 people one after another, then said to me, ‘You take out the seventh person. I was testing you to see if you are good at heart, too. Aware! This is not just some woman, she is my mother and what I have in this bottle is nothing but water.’ Shaykh realized that the Ḥabashī is not just a common man but was sent from the unseen to reform him. Shaykh then respected him and asked him to make a supplication for him. He made the supplication, ‘May Allah عَزَّوَجَلَّ bestow you eyes that can see the inside of the heart.’ After that incident, the Shaykh never thought of anyone worse than himself. Later on someone asked him, ‘Is a dog better than you or you are better than the dog?’ He replied, ‘If I am able to attain salvation from the torment then I am better than the dog; otherwise the dog is better than hundreds of sinners like me.’ (*Taḥkīrāt-ul-Auliya*, vol. 1, pp. 43)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Now we know that we should not form a false opinion about a Muslim because we do not know what rank each of us holds before Allah عَزَّوَجَلَّ.

*Naẓr-e-karam Khudārā mayray siyāh dil per*

*Ban jāye gā yeh dam bhar mayn bay-bahā nagīnāh*

*O Allah, bless my dark heart*

*It will become a priceless gem*

### 32. When Ḥabashī made the supplication...

Dear Islamic brothers! We have come to know that the Ḥabashī was some saint and dear to Allah عَزَّوَجَلَّ. We should never disrespect someone based on their physique, their attire and other apparent physical features.



Ḥujjat-ul-Islam Shaykh Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي says: One day, in a year of drought in Madīnah رَاَوْهَا اللَّهُ شَرْقًا وَتَغْطِيْعًا, the people got out along with Shaykh Sayyidunā ‘Abdullāh Bin Mubārak عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى for offering Ṣalāt-ul-Istisqā (i.e. Ṣalāh offered for rainfall). Everyone supplicated, with tears in their eyes, but none of the supplication seemed to have been accepted. One Ḥabashī came around wearing two sheets and made a supplication like this, ‘O Allah (عَزَّوَجَلَّ), we are sinners and You have ceased water to teach us respect. O Allah (عَزَّوَجَلَّ)! With your blessing, let the rain descend, let it immediately rain, let it immediately rain, let it immediately rain.’ All of a sudden thundering clouds covered the sky and it began to rain heavily. Shaykh Sayyidunā ‘Abdullāh Bin Mubārak عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى came to Sayyidunā Fuḍayl Bin ‘Iyāḍ عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى who said, ‘You look sad! What is the matter?’ He then told of the incident that had taken place. Sayyidunā Fuḍayl Bin ‘Iyāḍ عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى then screamed and fainted. (*‘Uyūn-ul-Hikāyāt, vol. 1, pp. 408*)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us for his sake!

آمِينَ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Maḥabbat mayn Apnī gumā Yā Ilāhī*

*Na pāūn mayn apna patā Yā Ilāhī*

*Tayray khauf say Tayray ḍar say ḥamayshaḥ*

*Mayn thar thar rahūn kānptā Yā Ilāhī*

*Make me drown in Your love, O Allah  
So much that I may lose my way, O Allah  
From Your fear, I always  
Tremble and shake, O Allah*

### 33. A baby boy was born

In order to rid yourself from the habit of backbiting and to make a habit of offering Ṣalāh and practicing the Sunnah, travel in the Madanī Qāfilaḥ with the devotees of the Prophet. Lead your life according to the guidelines of Madanī In’āmāt in order to prosper in the world and to be successful in the Hereafter. Fill in the booklet and turn into the representative of Dawat-e-Islami within the first ten days of the new Madanī (Islamic) month.

Great are the virtues of travelling in Madanī Qāfilaḥ with good intentions! An Islamic brother narrated: My sister-in-law was pregnant. We found out, through an ultrasound, that she would have a girl. They had a desire to have a boy and thus my brother made an intention, ‘If a baby boy were born, then I would travel with Madanī Qāfilaḥ for 3 days.’ اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, a baby boy was born.

*Nayk awlād kī, dād faryād kī*

*Khāṭir āo chalayn, Qāṭilay mayn chalo*

*Qalb bhī shād ho, ghar bhī ābād ho*

*Pāo gey rāḥatayn, Qāṭilay mayn chalo*

*For the cries for help and for righteous offspring*

*Come let us all go, let us go in Qāfilaḥ*

*Your home will prosper and heart like fresh flowers in spring*

*Comfort you will attain, let us go in Qāfilaḥ*

صَلُّوْا عَلَی الْحَبِیْب      صَلَّى اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

### More intentions, more Šawāb

Dear Islamic brothers! مَا شَاءَ اللّٰهُ عَزَّوَجَلَّ, a righteous intention to travel in the Madanī Qāfilaḥ coupled with the blessings of the Madanī Qāfilaḥ itself and سُبْحٰنَ اللّٰهِ عَزَّوَجَلَّ a baby boy comes into your hands! Keep in mind, that the more righteous intentions one has, the more Šawāb he will attain. We shouldn't forget, however, that the attainment of reward in the Hereafter is essential with the intention for the fulfilment of a permissible objective. For example: If the intention to travel in the Madanī Qāfilaḥ was just to be blessed with a baby boy then one will not attain the reward of travelling in the Madanī Qāfilaḥ. If the intention was made for the attainment of Šawāb, then even if the desire to have a baby boy is not fulfilled, one will still reap the Šawāb. Allah عَزَّوَجَلَّ has stated in Quran Part 13 of Sūrah Yūsuf, Verse 56:

وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ

And We waste not the reward of the righteous.

*[Kanz-ul-Īmān (Translation of Quran)] (Part 13, Sūrah Yūsuf, Verse 56)*

### 34. Gift for backbiters

Someone relayed to Shaykh Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي that someone had backbitten about him. The Shaykh عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى sent the backbiter a gift of dates and also a message that I heard that you have donated me your good deeds so here are dates in return for you. (*Minhāj-ul-‘Ābidīn*, pp. 65)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Give Du’ā to a backbiter

Dear Islamic brothers! You see how Auliya of Allah call people to righteousness! When the backbiter got the gift of dates, how impressed he would have been by the sage’s mindset. This is also a fact the one who is being backbitten remains at a gain, because the good deeds of the backbiter get transferred into the Book of Deeds of the victim and since someone is giving us the good deeds, he has to be our well-wisher. Therefore, rather than quarrelling with them we should make supplication for them.

*Jo ghībat say chughlī say rehtā hay bach kar*

*Mayn daytā hūn us ko Du’ā-e-Madīnah*

*From backbiting and gossiping who refrains*

*Du’ā of Madīnah, from me he attains*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 35. A gift of ‘Iṭr (fragrance)

A Muballigh of Dawat-e-Islami stated, ‘I heard that so-and-so spoke ill of me. I knew the tale of Shaykh Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي, so to follow him; I sent a bottle of fragrance to him. I also requested the messenger, through whom the gift was being sent, to reform the backbiter and to inform him as to why the gift was sent. Once, a few Islamic brothers and I were going somewhere and we passed by the shop of the person who had backbitten against me. As soon as he saw me, he immediately came out of his shop,

greeting us warmly and also offering us some fruit juice. Then, he also asked me to make supplication for the prospering of his business. **لِلّٰهِ الْحَمْدُ**

*Īntaun kay tū patthar say jawābāt na daynā*

*Shayṭān kay ḥar wār ko nākām banā day*

*Do not cast bricks and stones in retaliation*

*Make Satan fail on every strike*

**صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

### 36. Saving the life of a baby

In order to rid from the habit of backbiting and to make a habit of offering Ṣalāḥ and practicing the Sunnaḥ, travel in the Madanī Qāfilaḥ with the devotees of the Prophet. Lead your life according to the guidelines of Madanī In'āmāt in order to prosper in the world and to be successful in the Hereafter. Fill in the booklet and turn into the representative of Dawat-e-Islami within the first ten days of the new Madanī (Islamic) month. I would like to share a story of an Islamic brother from Hyderabad, Sindh, Pakistan. He said, 'My baby, who is five months old, has been constantly sick. We have been to almost all reputed hospitals in Hyderabad. When we took him to Jamshoro hospital for liver scan, he was diagnosed with missing ducts in the liver and pancreas. A well-known doctor told us that he will have to perform a surgery, but the chances of its success are very slim.

We came to Karachi in the month of Ramadan, and admitted our child in N.I.C.H. hospital. The surgery was performed on Saturday. The doctors then came back with more problematic news – that the baby's gallbladder was missing and that liver was not optimally performing – only one fourth of its true potential. The chances were even slimmer now of surviving the surgery. A second surgery was scheduled for the following week. I decided to go in a Madanī Qāfilaḥ a day before the surgery was due. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, when I came back I got the news that his surgery was successful but he could not be fed with milk and was also urinating blood. In the second week, I then went in another Madanī Qāfilaḥ and during the travel I got the news that he had started to drink milk and there was no more blood coming out. I came home on Sunday and **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** the

baby was discharged from the hospital the next day (i.e. Monday). الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, due to blessing of Qāfilāh my baby recuperated well.’

May Allah عَزَّوَجَلَّ bless the Madanī environment of Dawat-e-Islami!

*Bachchaḥ bīmār ḥay, bāp bayzār ḥay  
Gham kay sāye dḥalayn, Qāfilay mayn chalo  
Gham chalay jāyaīn gey, dīn bḥalay āyaīn gey  
Ṣabr say kām layn, Qāfilay mayn chalo*

*The child is sick and the father distressed  
The shadows of sadness sink, let us travel in Qāfilāh  
Bad days will go away and good day will come our way  
Let patience stay, let us travel in Qāfilāh*

### 37. Faith-enlightening recovery of 15 years old patient

Dear Islamic brothers! You see! Not only was the sick baby saved but also recovered. This is all due to blessings of Allah عَزَّوَجَلَّ and indeed great rewards for people involved in Dawat-e-Islami. Of course, no matter how complicated the problem is, if Allah عَزَّوَجَلَّ wills it can be resolved in a split second.

In this context, here is another faith-enlightening parable: There was an ‘Alawī girl that used to live in the city of Baghdad. She was handicapped for 15 years. One day she woke up and found herself completely well. Now she was able to sit, walk and stand. She was asked by someone about that. She replied, ‘One night I was very sad and I made this supplication to Allah عَزَّوَجَلَّ that either give me death or help me get rid of this. I also cried a lot. I had a dream in which a saint came to me, I started trembling and asked him, ‘Is it okay for you to come to me like this?’ He replied, ‘I am your father.’ I thought to myself that he was my ancestor, Amīr-ul-Mūminīn Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم. I asked, ‘Yā Amīr-ul-Mumīnīn! Do you not see my condition? He replied, ‘I am your father, Muhammad Rasūlallāh (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ).’ I said while crying, ‘Please ask Allah (عَزَّوَجَلَّ) for my health.’ He (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) moved his blessed lips and then asked, ‘Give me your hand.’ I did as was asked. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ pulled me up. He then said, ‘Stand up taking the name of Allah (عَزَّوَجَلَّ).’ I said, ‘I am handicapped, how can I get up?’ He replied, ‘Show me both of your hands.’ The Most Dignified Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

pulled both of the hands and got me up. The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did that three times and then said, ‘Allah (عَزَّوَجَلَّ) has given you the health now, go praise Allah (عَزَّوَجَلَّ) and be fearful of Him.’ He then left. When I woke up, I was all fine.’ This tale gained a lot of publicity in the city of Baghdad. (*Miṣbāḥ-uz-Zalām fil-Mustaghīṣīn Bakhayr-ul-Anām*, pp. 153)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### 38. A tall black man

Sayyidunā Khālid Raba’ī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِيُّ reported: I was sitting in a Jāmi’ Masjid and some people started backbiting against someone, I asked them to stop so they started talking about something else. Some time later, they started backbiting the same person again, that time I decided to sit with them too. I had a dream that night that a tall black man brought a big piece of pig’s flesh and said to me, ‘Eat it.’ I replied, ‘Why should I eat this? By Allah (عَزَّوَجَلَّ) I will not eat it.’ He said it - jerking me hard, ‘You did something worse than eating this meat.’ He then grabbed me by the neck and started shoving the blood-flowing-meat into my mouth until I woke up. By Allah (عَزَّوَجَلَّ) I smelled the meat for the next thirty days and whenever I ate something I would feel the taste of the same meat.

(*Zamm-ul-Ghibāḥ li-Ibn Abid Dunyā*, pp. 85, Ḥadīṣ 43)

### 39. Punishments in this world through the unseen

Dear Islamic brothers! Those saints were very fortunate that they were warned through their dreams. What about us? Who knows how much backbiting we have already done and participated in such ill conversations? May Allah (عَزَّوَجَلَّ) save us from the humiliation in this world and Hereafter! It has been often observed that one gets the punishment immediately after committing a sin and gets humiliated in this world.

On page 646 of ‘*Jahānnam mayn lay jānāy wālay A’māl*’ (an 853-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami), it is cited: Some people looked at an attractive boy or a woman with lust – their eyes popped out of their sockets hanging on their cheeks. Some tried to touch the opposite gender and their hands interlaced with each other and they were humiliated that way. People tried their best to separate them but failed until some scholars guided them to repent and ask for forgiveness from Allah (عَزَّوَجَلَّ) and promise that they will never do such an evil act. Upon doing so,

they were relieved. The author of the book ‘Allāmah Ibn Hajar عليه رَحْمَةُ اللهِ الْكَثِيرُ has narrated in the book: Something similar to this happened to a person I knew. He was handsome who committed a sin in a sacred place of Masjid-ul-Ḥarām and that too close to Ḥajar-e-Aswad where he, aroused by his lust, kissed a woman. The wrath of Allah عَزَّوَجَلَّ thundered and mutilated his entire face, his body turned flabby, lost the sense to think and lost his voice as well. In other words he became someone that people could learn lessons from. We seek refuge in Allah عَزَّوَجَلَّ from going astray and pray to be saved from such tests until death. Indeed, He (عَزَّوَجَلَّ) is the Most Merciful and the Most Generous.

*Gunāḥaun nay kaḥīn kā bhī na choṛā*

*Karam ḥam per Ḥabīb-e-Kibriyā ḥo*

*The sins have put me on a complete state of despair*

*Endow us O Beloved of Allah*

#### 40. An elevator fan

Dear Islamic brothers! No one likes to find faults within himself. I’d like to share a story with you: They were the hot summer days; I along with other Islamic brothers got out of the house of another Islamic brother after having lunch and got on the elevator. We felt it was hot. Someone spotted a fan inside the elevator and said, ‘There is a fan here.’ Another person said, ‘The elevator of the building you’re living in has air-conditioning.’ Our host who was a tenant of one of the apartments in the building said, ‘Yes, this building is pretty old.’ I, the author, said to him, ‘How do you think the owner of this building will feel if he heard you say this? Would he be pleased or displeased?’ Our host was regretful as he realized that the owner would be displeased. He then iterated his own experience saying, ‘I used to own an old car. Once, my friend said to me, ‘Why don’t you get rid of this junk?’ I felt so bad due to that comment that I stopped using the car and parked it in my friend’s garage. It has now been a while and it is still there. I don’t want to sell it because I have a lot of memories associated to the car.’ Everyone in the elevator repented from saying anything or hearing anything that can be considered as backbiting.

#### Finding flaws may or may not be backbiting

Dear Islamic brothers! We learn from the story mentioned above that talking excessively can be very dangerous, can lead one to commit acts of backbiting without even realizing that the sin was committed. The tale above has at least two things that can be considered

as backbiting. First, the building is pretty old and second is that the elevator has only a fan in it while other building has an AC in it. If the building owner heard it, he would not like it so this can be considered as backbiting. Let me explain the difference; if the intention is to rent the place and these statements like building is old and there is only a fan in the elevator whereas the other building is better because it has AC installed in it, then this cannot be considered as backbiting, but it will be considered as backbiting if the intention is only to pick out faults in something which is mostly the case with us these days. In the above parable, the faults were sought without any reason in the flawless building, therefore those two flawed statements were deemed to be backbiting full of sins.

### Du'ā of 'Attar

Yā Rab **عَزَّوَجَلَّ**! Forgive us without accountability. O Allah **عَزَّوَجَلَّ**! Please forgive all our sins. O Allah **عَزَّوَجَلَّ**! Save us from sins like backbiting, tattletale, slandering, laying false accusation and hurting others' feelings. O Allah **عَزَّوَجَلَّ**! Help us in performing Ṣalāh, following Sunnah, fulfilling Madanī In'amāt and travelling in Madanī Qāfilah. O Allah **عَزَّوَجَلَّ**! Bestow us with steadfastness in Madanī environment of Dawat-e-Islami. O Allah **عَزَّوَجَلَّ**! Forgive the entire Ummah of the Merciful Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Khudāyā ajal ā kay sar pay kharī hay*

*Dikhā jalwah-e-Mustafa Yā Ilāhī*

*Musalmān hay 'Aṭṭār Tayrī 'aṭā say*

*Ho Īmān per khātimah Yā Ilāhī*

*O Allah, death is staring at my face  
Show me the Beloved's blessed face, O Allah  
'Aṭṭār is a Muslim with Your grace  
With Īmān, death, may he embrace*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللهَ	تُوبُوا إِلَى اللهِ
صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ



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# BACKBITING

*A Cancer in our Society*

Examples of Backbiting

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Examples of Backbiting



### Virtues of Ṣalāt-‘Alan-Nabī ﷺ

Sayyidunā Ubayy Bin Ka’b رَضِيَ اللَّهُ تَعَالَى عَنْهُ said that, ‘I (skipping all other invocations, litanies and supplications) will devote my entire time in reciting Ṣalāt-‘Alan-Nabī.’ Upon that, the Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, ‘This will be sufficient to drive away your worries and your sins shall be absolved.’ (*Sunan-ut-Tirmizī, vol. 4, pp. 207, Ḥadīṣ 2465*)

### Definition & examples of backbiting from Iḥyā-ul-‘Ulūm

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَاسِعَةُ has stated on page 177 in *Iḥyā-ul-‘Ulūm*, Volume 3: Backbitting is when you talk about a (fellow Muslim) brother in words which if they reach him, he would not like them. Whether you talk about his poor physique or his lowly lineage; or you elaborate upon his bad character or his inadequate deeds; whether its about a weakness in his worldly affairs or a deficiency in the matters of Hereafter; or whether you discuss [adversely] about his clothing or his dwelling or his animal. Examples of shortcoming (failing) in his physique:

- ❖ He is bleary-eyed (i.e. weak-sighted or the one who squints due to non-endurance of bright light).
- ❖ Squint-eyed (i.e. the one who beholds one as two). ❖ He is bald. ❖ He is short or tall.

- ❖ He has a dark or tanned-complexion, etc. Any attribute, whatever it may be, which he would dislike, falls under backbiting.

Examples of backbiting about his lineage are:

- ❖ His father is a cobbler or ❖ A street-sweeper.

Instances of backbiting of one's character would include phrases like:

- ❖ He is immoral, ill-mannered, miser, arrogant, show-off, ill-tempered, coward, incapable, weak at heart and careless.

Examples of his inadequate deeds would be talking about his actions which pertain to his religion:

- ❖ He is a thief. ❖ Liar ❖ Alcoholic ❖ A dishonest person. ❖ He is a tyrant.
- ❖ He is lazy in performing his Ṣalāh or paying his Zakāh; or
- ❖ He does not perform his Rukū' and Sujūd properly.
- ❖ He does not safeguard himself from impurities.
- ❖ He is not kind to his parents. ❖ He does not donate his Zakāh to the rightful place.
- ❖ He does not divide Zakāh fairly.
- ❖ While observing fast, he spends his time indulged in sins and backbiting or proclaiming that he does not refrain from dishonouring others.

Backbiting in matters of worldly affairs include:

- ❖ He is not very sophisticated. ❖ He is very disrespectful in his dealing with people.
- ❖ He does not assume any rights of others on himself.
- ❖ He is well aware of his rights over others. ❖ He talks too much. ❖ He eats a lot.
- ❖ He sleeps too much. ❖ He sleeps at odd times; or ❖ He sits wherever he likes.

Examples of backbiting about his apparel would be statements like:

- ❖ His cuffs are too loose. ❖ His shirt's length is long. ❖ His clothes are dirty.

## Recklessness of our tongue!

Dear Islamic brothers! Ah, the recklessness of our tongues! Nowadays, majority of the people make themselves worthy of the inferno in Hell by letting their tongues loose and indulging in backbiting and laying accusations, several times every day. The dialects of every nation and groups are rooted with thousands of such expressions that contain phrases of backbiting and accusations. Similarly, women's conversations are usually riddled with such sinful phrases and false accusations.

You have just read above, an overview about the examples of backbiting from *Ihyā-ul-'Ulūm*. We have these examples in various forms still prevalent today in our society. Other than these examples, within my limited knowledge I shall try to deeply identify more of such words and phrases spoken in my native language and in the immediate environs. Of these, many would fall under backbiting if they are said behinds one's back to reveal a shortcoming. Sometimes, because of circumstances or ill intent of the person saying them, these phrases might very well fall under libel, asserting accusation, ill suspicions, cursing, calling names, or hurting others feelings etc. It is quite possible that at one time a phrase might simultaneously fall under all six categories and more.

If you memorize these examples and if you have a dire yearning to safeguard yourself from the agonies of the Hereafter, then **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** by the aid of these, you will be able to identify similar phrases. Thus, this exercise will help you in refraining from sins. For the interest and convenience of the reader, the examples below are collected and properly categorized under relevant headings. Despite Satan's utmost efforts to keep you from listening to these examples of phrases which make one fall into the abyss of sins and backbiting etc. Please try to attentively read or listen to them with your utmost attention.

## 20 Examples of backbiting about neighbours

1. May Allah **عَزَّوَجَلَّ** protect us from such neighbours!
2. That neighbour has not a reformed character.
3. Their girls are spoiled.
4. Their boys are bad.
5. She always comes to borrow something; she does not even have a lighter at home.
6. They have a bad environment at their home.

7. Once I welcomed her and now she finds an excuse to come right at dinner times.
8. Her sense of smell is very sharp; the smell of our food reaches her and she shows up.
9. They have conflicts every other day at their place.
10. Spouses do not get along.
11. Their daughter ran away from the house.
12. Yesterday, her oldest son beat her.
13. Those neighbours do not even fulfil the rights of other neighbours.
14. The grumpy old man living upstairs really bothers us.
15. Children of the family living on the second floor are really mischievous.
16. First of all their child hit my child, and when I complained, he started arguing with me.
17. They do not listen if you complain about their children.
18. He enters our home without even knocking on the door.
19. Our landlord lives upstairs. I cannot even begin to tell you about the hard time he gives us.
20. Their son got married with a joyous celebration, but he did not even invite us out of courtesy. We were not keen on attending their reception, Allah عَزَّوَجَلَّ has blessed us with ample food.

### 17 Examples of backbiting during engagements and weddings

While both parties are trying to establish a relationship, they act very sweet, but still the backbiting continues during and after the engagement. Here are seventeen such examples:

1. They are rude people.
2. They should have come to our house to invite us.
3. They only sent an invitation.
4. They only invited us over the phone.
5. Her mother-in-law did not even send anyone to pick her up.
6. We let them bring many guests to our invite; however they did not let us bring along as many guests in their event.

7. My father-in-law did not pay any particular attention to me.
8. They did not even say to me, 'Have some more food.'
9. The bride's family has not invited us for several days now. Is this the way to act?
10. They are stingy to the bone.
11. They only sent us a small pot full of food; they should have sent us a cauldron.
12. Mother-in-law is very thin-skinned.
13. They sent us only one box of mangoes,
14. And the mangoes were not of a good quality.
15. It was agreed that they would give a watch for the older brother,
16. A dress for the sister and
17. Only one sheet for the mother. They gave us all that, but everything they gave were of inferior quality no branded items, etc. etc.

It would not be incorrect to call some of the instances of backbiting as 'obstinacy' because the aforesaid things, which are being demanded, also seem to contain the evil of bribery. For example, demanding that the brother and father of the bride's groom should be given such-and-such gifts, then and only then we would agree to this marriage, this is clear bribery. If the girl's family do not give gifts, then the girl is taunted with sarcastic remarks, therefore the boy's family has to be given boxes of mangoes and pots full of food.

My master, A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā, Ash-Shāḥ Imām Aḥmad Razā Khān عليه رحمۃ الرحمن said, 'What is prevalent amongst some communities is a trend that they do not agree to a wedding proposal for their daughter or sister until they have received some gifts for themselves — this falls under bribery. At times the guardian of the girl agrees to the proposal but does not let the girl go to the husband until he receives something for himself — this is also bribery.' (*Fatāwā Razawīyyah*, vol. 12, pp. 257) Remember! Bribery is strictly forbidden and leads to Hell. Thus, it is narrated in a Ḥadīṣ:

الرَّائِي وَالْمُرْتَبِي فِي النَّارِ

One who gives and the one, who accepts the bribe, are both dwellers of Hell.

(*Al-Mu'jam-ul-Awsaṭ liṭ-Tabarānī*, vol. 1, pp. 550, Ḥadīṣ 2026)

## Repenting from bribery

Dear Islamic brothers! Whoever has accepted bribes and now feels remorse and wants to repent, then only repentance will not suffice for him. He has to payback all the bribes he had received. If the people who gave the bribes have passed away, then he should pay their heirs. In the event that it is impossible to locate them or their heirs, then he should give it to the needy. To learn more about bribes, read *Faizān-e-Sunnat* Volume 1, Pages 540-554.

## 22 Examples of backbiting about the in-laws

1. My sister's mother-in-law really harasses her.
2. Sister's husband does not provide expenses for the household.
3. Whatever he earns; he just hands it to his mother.
4. Son-in-law oppresses my daughter.
5. Deluded by mother, time and again he makes threats that he will kick her out of the house.
6. He beats his wife when instigated by his mother.
7. He threatens to divorce her.
8. He stays out until late at night.
9. He sleeps till noon.
10. He is a lazy, good-for-nothing.
11. He is interested in other woman.
12. He does not keep good company. His friends are decadent.
13. I have heard that he takes drugs too.
14. We are coping with a despicable man.
15. He is just so-so.
16. He is like a poisonous snake.
17. He has fraudulent intent at heart.
18. Unmannerly

19. Hick
20. He is illiterate.
21. My son's mother-in-law is a sorcerer.
22. My daughter-in-law has had the magic cast on my son and roped him in on her side; this is why he does not obey me.

### 17 Examples of girl backbiting about her in-laws to her family

1. My mother-in-law always frowns.
2. She nitpicks about everything.
3. She never likes my cooking.
4. When I am not feeling well, she tells me that I am just pretending.
5. She admires her other daughter-in-law. Why does she treat me like a stranger?
6. She has a very rude attitude.
7. She bosses me around all the time.
8. She incites my husband against me.
9. My mother-in-law makes me work; yet she stays in bed all day.
10. Mother and daughter talk about me all the time.
11. My mother-in-law has turned my husband against me, now.
12. He still treats me like dirt even if I act like gold.
13. I wait for him for hours but as soon as he comes, he frowns.
14. I have to serve his swarthy divorced sister as well.
15. My divorced sister-in-law is very outspoken.
16. Despite her divorce, her attitude did not change.
17. I have heard that she did not give her husband any comfort not for a single day. Finally, the poor man had no option but to divorce her.



### 37 Examples of backbiting in the event that the engagement is broken or after a divorce

If the engagement is dissolved or a divorce takes place, then it seems as if Satan holds them by the ears and leads both families into a fighting ring and make them dance by pulling the strings. **الْأَمَانُ وَالْحَفِيطُ**! An avalanche of backbiting, accusations, libels, finding faults, hurting others' feelings and hot exchange of words, spurs up. Every quality turns into a flaw. Both parties purport a bigger lie in order to prove their innocence. They were together for several years, living together but now that both parties are at odds with each other. One party might even go as far as to label the other as followers of corrupted tenets of faith. May Allah **عَزَّوَجَلَّ** grant us refuge! Here, read some examples of backbiting which are uttered at such instances:

#### Backbiting from the girl's family

1. He was a drunkard. (2. Gambler (3. Hooligan (4. Characterless (5. Loafer
6. He was dissolute. (7. He was very cunning and crafty.
8. He did not even earn a living, (9. Nor did he provide the household expenses.
10. He used to hand all his earnings to his mother.
11. He never treated his house as his home.
12. Her mother-in-law would not give her anything to eat, so our daughter had to buy her own food.
13. We are having to deal with much undignified people.
14. We got trapped.
15. We got out of this relationship after much hardship.
16. He used to beat our daughter without any reason.
17. He used to act very snobbish in front of us.
18. All his family is of a low calibre; they were no match for us.
19. He wanted to bring a second wife.
20. He had started to make threats to kill all of us.
21. He had started publicly blaming our daughter.
22. Finally, he displayed his true side.

### Backbiting from the boy's family

23. She was of a bad character.
24. She had a big circle of lovers.
25. She did not respect anyone at home.
26. Her mother had not taught her to cook,
27. nor to properly wash the pots and dishes
28. nor do laundry.
29. She used to argue excessively.
30. She would steal.
31. She had magic spell cast on us.
32. She was a sorcerer.
33. She is a wicked witch.
34. She had disrupted the peace of our home.
35. Her mother came to our home and cursed us.
36. She has defamed us.
37. We pitied her because she was poor, but she is excessively arrogant. etc. etc.

### Disgraceful person reveals his house secrets

I plead Allah عزوجل for proper guidance. Undoubtedly, whoever backbites is a dishonourable person. Let me tell you a narrative about a good honourable person. One sage has narrated: A certain person, who was very good at keeping secrets, got married; but the husband and wife could not get along. One of his friends somehow got suspicious and asked him, 'What problems do you have at home?' He replied, 'I am not so disgraceful that I would reveal my family secrets to others.' The discussion ended. At home, his difference grew and finally his marriage ended up in divorce. When his friend learned of that, he approached him again and asked, 'Now she is no longer your wife, tell me what the issue was? That wise man replied, 'Now she is an unrelated woman for me; how can I discuss about an unrelated woman?'

*Allah hām ko faẓl say 'aql-e-salīm day*

*Sharam-o-ḥayā Tū baḥr-e-Rasūl-e-Karīm day*

*Allah, grant us sound minds with Your grace*

*For the sake of the Compassionate Prophet, grant us constraint*

## Joint pains went away & found a job too

In order to rid yourself from the habit of hearing backbiting and to develop a habit of offering Ṣalāḥ and practicing the Sunnah, keep yourself attached to the righteous Madanī environment of Dawat-e-Islami and travel in the Madanī Qāfilaḥ with the devotees of the Prophet to learn the Sunan of the Holy Prophet. Let me tell you the summary of a Madanī parable of travelling with the Madanī Qāfilaḥ, which an Islamic brother relayed to me. He narrated: I was unemployed and was also suffering from chronic joint pain. I was frustrated by the worries of my limited resources and bothersome joint pain. I tried to get some medical advice but was getting nowhere.

Inspired by an Islamic brother's invitation, I set out with the devotees of the Prophet in a Madanī Qāfilaḥ to learn the Sunnah. By the blessings of the Sunnah-inspiring travel with the Madanī Qāfilaḥ and the affectionate company of the devotees of the Prophet my long-term joint pain completely subsided. The very next day after returning from the Madanī Qāfilaḥ, I met an Islamic brother who found a job for me. All that happened by the grace of Allah ﷺ! At the time of relaying this parable of travelling with Madanī Qāfilaḥ, one year has passed and I still have my job and the pain has not yet returned.

*Joř joř āp kay, ḥaun agar dukḥ raḥay  
Kar kay ḥimmat chalayn, Qāfilay mayn chalo  
Tangdastī mitay, rizq suthrā milay  
Dar karam kay khulayn, Qāfilay mayn chalo*

*If your joints ache and keep you awake  
A step let us take, let's go with Qāfilaḥ  
Destitution may go away; receive clean pay  
May the doors of grace open, let's go with Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Give your deceased a good neighbour

Dear Islamic brothers! Did you realize that by travelling in the Madanī Qāfilaḥ the brother's chronic joint pain alleviated and he also found a job? Where the company of the devotees of the Prophet yields worldly benefits; it also provides relief after death. After we die, may Allah ﷺ grant us the neighbourhood of the devotees of the Prophet

for the sake of Madanī Qāfilāh. Let us review the following parable, which reflects on the benefits of being buried next to a righteous person.

Thus, it is cited on page 270 of *Malfūzāt A'lā Ḥaḍrat* (the 561-page publication of Maktabatul-Madīnah, the publishing department of Dawat-e-Islami): Bury your deceased in the proximity of the graves of sages because by the blessing of their presence, torment is warded off. هُمُ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ ‘This is one category of people such that those who keep their company are not left deprived.’ It is narrated in a Ḥadīṣ: أَدْفِنُوا مَوْتَاكُمْ وَسَطَ قَوْمٍ صَالِحِينَ ‘Bury your deceased amongst the pious.’ (*Al-Firdaus Bimā Ṣaur-ul-Khiṭāb*, vol. 1, pp. 102, Ḥadīṣ 337)

### Rose or head of a monstrous snake

In the same context, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated this faith-enlightening narrative: I heard Shaykh Miyān Sahib رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ saying: ‘Somewhere a grave opened and the corpse was visible. They saw that two branches were twined around the body and at the tip of the branch there were two roses, which were resting close to the corpse’s nostrils. His relatives figured that the grave had caved in because water had found its way into its walls. Thus, they transferred the corpse into a new grave. Now when they looked at the body, there were two monstrous snakes wound around it and they were plucking away its face with their fangs. The family was astonished.

When the incident was relayed to a pious person, he deduced, ‘There were two monstrous snakes in the old grave as well but they were transformed into branches and their heads were transformed into roses because of a saint who was buried nearby. By the saint’s blessing, the torment was replaced with mercy. If you desire peace for this corpse, take it back to its old grave.’ When he was laid back again in the old grave there were again branches and roses.’

### 14 Examples of backbiting at feasts

1. He spent stingily on his first-born son’s wedding despite being blessed with wealth by Allah عَزَّوَجَلَّ.
2. They had very few dishes.
3. They have not spent as much on decorations.
4. They have invited fewer guests to cut on expenses.

5. The beef is from an older bull that is why it is not well-done.
6. They should have used mutton; they are not poor.
7. They didn't have ice for water.
8. Even the cutlery is not up to par.
9. If they are not that well-to-do, what was the point to do such an extravagant feast and to show-off to people with borrowed money?
10. They should have at least hired a decent caterer.
11. This is what you get if you use a cheap catering service.
12. They have only Firnī for dessert.
13. They should also have added Zardaḥ to the menu as well.
14. What generosity has he shown – he sent the leftovers to the Madrasaḥ instead of throwing them away.

## 16 Examples of backbiting about one's own son

Your mature children are hurt if you keep rebuking them in front of other people. Instead of reformation their behaviour worsens. Further, if you speak ill of them in their absence without any valid reason under Islamic law – you engender sin. When the children become aware of your statements, they become rebellious to their own detriment in this world and the Hereafter. Therefore, nurture the offspring with great affection and wisdom. Some parents backbite a mouthful about their own children and here we present sixteen such examples:

1. My eldest son is disobedient. (2. He is stubborn, and (3. Ill-mannered.
4. My son does not respect me.
5. Whatever he earns, he spends on his friends.
6. He does not participate in any household chores.
7. He does not pay any attention to his business.
8. He comes home late at night and makes his mother cry.
9. He bothers us a lot.
10. He goes to bed late at night and does not even wake up for Fajr.

11. My son beats his younger siblings.
12. He does not even visit his ailing father.
13. He answers back to his father.
14. He is disrespectful to his mother.
15. He does not talk to anyone with respect.
16. Outside, he talks to everyone with utmost respect, but at home he has a very rude attitude.

### 17 Examples of backbiting about your father

1. He beats my mother.
2. He does not provide for her fully.
3. I have heard that he is addicted to gambling;
4. Therefore, my father has sold my mother's valuable jewellery.
5. He comes home late at night because of bad company and then he gets into arguments and disturbs everyone's sleep.
6. He smokes the whole day.
7. My father never considered the house as a home.
8. He uses foul language at home even around his young girl.
9. What arrangements will he make for our weddings? We, brothers and sisters, have grown up and he is not even willing to talk about this topic.
10. Our father is rude to everyone, which is why he cannot get along with anyone in the family.
11. He does not even pray Jumu'ah.
12. My father has affinity towards religious matters.
13. He is purely a materialistic person.
14. He has no regard for the devotees of Dawat-e-Islami.
15. He even prevents me from getting involved with Dawat-e-Islami, and says I will not let you become a Mawlvī.

16. My father hid my turban and my mother found it for me with great difficulty.
17. He tells me not to attend the congregations etc.

*Satanic whisper:* If the father stops from attending the congregation, forces to shave-off the beard, and prevents from wearing a turban, and he himself forgoes his Ṣalāḥ, and is purely a materialistic person, then why would this be considered as backbiting as you are only relaying what is true?

*Answer to satanic whisper:* Since these are all true characteristics, which is exactly why these phrases fall under backbiting. These phrases will tarnish your father's reputation and will defame him in front of others. When he finds out that you tell others these defaming things about him, he will not be pleased; instead he will get angry with you. As a result, more issues will emerge and you will have more problems at home. Your father is after all your father and you can never dismiss your obligations towards him. Even if your phrases like 'he is materialistic' or 'he does not even pray Jumu'ah' are utterly true statements about him, he will never come and pat your back. On the contrary, it will only cause him grief. Therefore, without a valid excuse under Islamic law, one should refrain from using such phrases about any Muslim, which might displease him, if he found out.

### 13 Examples of mothers backbiting about their daughters

1. She is very ill-tempered. (2. She stays upset, and (3. has become very stubborn.
4. She does not listen to me at all.
5. She does not mop and sweep in the house.
6. She does not help me in doing laundry and cooking.
7. She is always busy in making her hair and putting on make-up.
8. She starts to cry, if I try to explain anything to her.
9. She always does whatever she wants to.
10. Both sisters do not get along.
11. She does not respect me at all.
12. She is very abusive.
13. She argues with me on every issue.

## 68 Phrases of backbiting which are commonplace in homes

1. Foolish (2. Low self esteem (3. Stupid (4. Senseless (5. He is childish.
6. He is a slow learner. (7. He does not understand anything.
8. He argues with everyone at home. (9. He hurts his mother's feelings.
10. He causes grief to his father. (11. He sleeps till noon.
12. His wife is abusive. (13. He is a slave of his wife.
14. They have arguments daily in their home.
15. The elder son does not provide household expenses.
16. My daughter; or (17. Son does not respect me.
18. After marriage, my son got into an argument with us and moved out.
19. My son is disobedient of me. (20. He stays at home all day.
21. Worthless (22. Idle (23. Unproductive (24. Lazy (25. Sluggish (26. Shirker
27. Grumpy (28. Ill-tempered (29. Short-tempered (30. Snappy (31. Ironic
32. Wilful (33. Stubborn (34. Defiant (35. Inflexible (36. He is egotistical.
37. He always wants his way. (38. He yells at everyone. (39. He shouts at others.
40. Unthankful (41. Impatient (42. Suspicious (43. Reckless (44. Restless
45. Quarrelsome (46. He loves to stay home (47. Home-body (48. He eats all the time.
49. Vagabond (50. Gangster (51. Irresponsible (52. He is not good at cleanliness.
53. He lacks demeanour. (54. He does not listen to anyone.
55. He does what he feels like. (56. He leaks out household secrets.
57. Be quiet! He is coming. He will relay to others, if he hears.
58. Tattletale (59. He is blabbermouth. (60. He takes no secret with him.
61. Publicist (62. He publicizes everything.
63. He is like a radio station broadcasting to everyone.
64. His son is in love with a girl. (65. His children are real brats.
66. They have spoiled their kids. (67. He does not take care of his children.
68. When he is outside he is like a chicken and at home he roars like a lion.



### 15 Examples of asking needless questions about personal matters

Some people are very inquisitive about others family lives. Sometimes these people ask such personal questions that leave other embarrassed, but they themselves do not feel any shame. Even though, all their questions may not be sinful, however sophisticated individuals start to despise them. While others, in plain courtesy, fall into lying or even backbiting. Here are 15 examples of pointless questions pertaining to domestic affairs:

1. How do you make a living? (2. What is your salary?
3. Is your boss a good man or not? (Without an exception under Islamic law, this question is also filled with sin and could easily lead the other to sins when he attempts to answer it.)
4. How many siblings are you? (5. How many are married amongst your siblings?
6. How many children do you have? (7. How old is your eldest son?
8. Lo! He has grown up! (9. When are you planning to get him married?
10. Do you own this house or are just renting it?
11. You have matured; is there a hurdle in you getting married?
12. Why is your older sister still at home?
13. **حَاشَاءَ اللَّهِ عَزَّوَجَلَّ**, your daughter is getting old, why don't you get her married?
14. Where does your elder brother work?
15. Does he partake in household expenses? (Without an exception under Islamic law, this question is also filled with sin and could easily lead the other to sins when he attempts to answer it).

### 15 Examples of backbiting about the family

To mention as a drawback the shortcoming of one's deeds or lineage, without any excuse under the Islamic law, also falls under backbiting. Fifteen such examples are presented here under:

1. His father is an unskilled labourer.
2. His grandfather is a cobbler.
3. He is from the clan of minstrel.

4. His grandfather was a professional beggar.
5. Even though he is educated now, his family had been barbers.
6. He has become an officer, but his father used to clean offices and take out trash.
7. His grandmother used to make dried dung patties and sell them.
8. This Arab man is not actually from Arabia, his father and grandfather were Indians (Sindhi or Balouchi or Punjabi).
9. That young man who just passed by – his mother was a prostitute.
10. His father used to dance at wedding receptions, for a living.
11. So-and-so is from a disgraced family.
12. His family is not really a respectable family.
13. His father used to give massage for a living.
14. He is a shepherd's son.
15. This person, who calls himself a 'Sayyid', ask him about his lineage. I know him; his lineage is full of beggars.

## **21 Examples of backbiting about people in crisis**

1. He has gone bankrupt.
2. He is stuck because he took on too much debt and now he hides his face.
3. He has left his home to get away from the creditors.
4. He did not pay back his debt so the creditor has filed a lawsuit against him.
5. So-and-so has been arrested and taken away by the police.
6. Now he is behind bars.
7. Soon his property will be auctioned off.
8. His property was repossessed.
9. His engagement was dissolved.
10. No one agrees to marry their girl with him.
11. She is divorcee; or

12. She is divorced.
13. They have been separated.
14. She was divorced.
15. She cannot bear children.
16. His daughter ran away.
17. His son eloped and married the girl of his choice in court.
18. Her in-laws kicked her out of their home.
19. Why did he have to argue with that thug? He punched him in the face and broke his teeth.
20. He was so rowdy, finally he met his match. They busted his head.
21. I forbade him but he still left the house with an expensive phone. Now he is embarrassed after it was stolen.

## 11 Examples of backbiting about patients

1. He is a diabetic, but he still eats two mangoes everyday.
2. He loves to eat mangoes, and then he gets skin rashes.
3. His throat cannot tolerate cold water and sour foods; but he does not listen and then he keeps coughing.
4. His stomach stays upset because he does not give up greasy foods.
5. He is a pot-bellied but still he wants Parāthā for breakfast.
6. He is disgusted with being obese, but he still does not give up mangoes, desserts, kebabs, samosas, cold drinks, etc.
7. He has ruined his digestive system by eating at odd times but he still eats until he is full.
8. He has suffered a heart stroke but he still wants butter for breakfast.
9. He loves oily Parāthās even though his cholesterol level stays high.
10. He has chronic constipation but he was telling me, 'Who can watch everything he eats?'
11. His physician has told him to walk every day but he is just so lazy.

## 25 Examples of backbiting about deceased Muslims

1. He was not a good man. (2. He never returned my money.
3. He committed suicide.
4. He got cursed by so-and-so, therefore, he died a disgraceful death.
5. He drowned in the sewerage line as a manifestation of his sins.
6. He died in the toilet. (If an apostate dies like this than it is permissible to tell about him to others as a warning but if this happens with a Muslim it is vital to cover it up).
7. Such-and-such person was a tyrant, therefore, he did not even get a shroud on his body.
8. Disgrace lingers on his face, even after his death. (9. He used to accept bribes.
10. He was a usurer. (11. He was defiant to his parents.
12. He died a disgraceful death during a police encounter.
13. He used to mix water with the milk.
14. Heroin addict (15. Crack-head (16. Drunkard (17. Gambler
18. He was fornicator or adulterer. (19. Drug peddler
20. His earnings were from Ḥarām sources and. So was his food.
21. He died while he was involved in an unlawful relationship.
22. He had an affair with so-and-so. (23. He has left behind illegitimate children.
24. Neighbours' hated him so much that they did not even attend his funeral.
25. Good thing he passed away; he was a burden on this land.

## 17 Examples of backbiting about doctors

1. He is inexperienced. (2. He could not even diagnose the ailment.
3. He prescribed medications which cause heartburn.
4. His charges are outrageous. (5. He prescribed the wrong shot for me.
6. He has a heavy hand, when he injects. (7. He sells medicine samples.
8. He has performed wrong surgeries. (9. He is heartless.

10. His prescription ruined my stomach.
11. He prescribes expensive medications, which cure the disease temporarily and the patient stands up but his pain becomes more severe later on.
12. He orders various tests for no reason.
13. He explained the ailment in an exaggerated manner and then performed surgery.
14. He operated but failed.
15. So-and-so operated unsuccessfully.
16. He always talks about surgery; his goal is to suck money.
17. He dragged us into spending two hundred thousands, etc. etc.

Dear Islamic brothers! Indeed, some doctors are corrupt. If the purpose is to protect the patient from such doctors and if a shortcoming or failing of a certain doctor is revealed, only to that patient, then it is not a sin. But, most people today, speak slanderously without any reason and thus accumulate sins.

Also remember, the drug companies provide free samples to doctor's offices to be passed out to patients. These usually have labels like '*not for sale*', these are not the property of the doctors, and they act as mere 'agents'. Therefore, it is a sin to sell such medicine and a sin to knowingly purchase them, likewise medicine received from social service agencies as a donation cannot be sold either. Such sinful selling could lead one towards the Hellfire.

### Guidance for the doctors

I hereby present Dawat-e-Islami's Dār-ul-Iftā Aḥl-e-Sunnat's informative Fatwā for those fearsome physicians who love Islam:

**Answer:** It is commonplace for the pharmaceutical companies to often give medications, wall clocks, pens, writing pads as gifts; which are usually inexpensive – to advertise and market their brand names. Likewise, several organizations release diaries annually and give to different people for free. Therefore, to give and to accept such inexpensive gifts from vendors does not qualify as a bribe.

## Bribe for physicians by drug manufacturers

On the other hand, companies usually do not give gifts like a car, or an air-conditioning unit, or airline tickets to travel to different countries, therefore these ‘extra ordinary gifts’ would constitute as a bribe. The drug manufacturers do not owe anything to the physician for prescribing their medicine. It is part of the physician’s job to prescribe the medicine, and the patient pays him for his services. He does not do anything special for the drug manufacturer to justify any income from them. Thus, such ‘extra ordinary gifts’ are neither classified as commission nor as compensation, according to Shari’ah. If the physician terms this bribe as ‘commission’, it will still be a bribe.

It is a common vice in our society to give bribery different names. Sometimes when police gets some work done for someone and receive some [money as] bribe, they usually call it ‘their right’ or ‘commission’ instead of calling it a bribe. Such ‘commissions’ are also bribes.

Drug manufacturers give valuable gifts to physicians with only one intent to promote their medicines. Therefore, it is considered bribery [by definition] to get some work done from a person in a position of authority. So if the physician asks for a commission, he is actually demanding a bribe and if he does not explicitly ask for it but it is either implied or understood (through words or actions) it is still a bribe and bribe is Ḥarām.

## What is a bribe?

A’lā Ḥaḍrat, Imām Aḥmad Razā Khān عليه الرحمه has stated: Bribery is absolutely Ḥarām, it is not permissible by any means. Bribery is something given to a person in an authority to forfeit the rights of others or to get ones work done [in ones favour], except when it is given to the oppressor to avoid oppression; in which case, the giver can give it but it is considered bribery for the one receiving it. (*Fatāwā Razawiyyah*, vol. 23, pp. 597)

## One exception for bribery

Something given to a person, not in a position of authority, in order to get ones work done also falls under bribery, as it is stated in *Al-Jauḥara-tun-Nayyarah*: It is acceptable in Islamic law that one’s wife gives up her right for the other wife, given that she retains the right to rescind her offer because she has only forgone her right as a favour and a favour cannot be gained through compulsion.

If the wife pays the husband some compensation so that he would increase her share or the husband pays one wife to give up her turn for the other wife then these are not allowed. The compensation should be returned to the person who paid it because this is bribery and bribery is Ḥarām. (*Al-Jauhara-tun-Nayyarah*, vol. 2, pp. 34)

### Curse upon the offerer and the acceptor of bribe

Sayyidunā Šaubān رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ cursed the giver of the bribe, the receiver of the bribe and the one who facilitates this transaction between two of them. (*Musnad Imām Aḥmad*, vol. 8, pp. 327, Ḥadīṣ 22462)

### If the drug companies give it as a gift, then?

If the drug companies claim that these things are just mere gifts for the doctors and therefore there is no issue in giving them. Then they should be advised that there is one distinct difference between a bribe and a gift: bribe is given with the expectation that the one who accepts it will do something in return, whereas a gift is given unconditionally. In this situation, these so-called gifts are given on the condition that the doctor will prescribe this company's produced drugs. The physicians who do not prescribe their medicines do not receive these 'extraordinary gifts.'

It is stated in Fath-ul-Qadīr: اَلْفَرْقُ بَيْنَ الرِّشْوَةِ وَالْهَدِيَّةِ اَنَّ الرِّشْوَةَ يُعْطِيهِ بِشَرْطٍ اَنْ يُعِينَهُ وَالْهَدِيَّةُ لَا شَرْطَ مَعَهَا (i.e. the difference between a gift and bribe is that the bribe is given with a condition that the one receiving it will help the one giving it; whereas a gift is given unconditionally). (*Fath-ul-Qadīr*, vol. 7, pp. 254)

### Prescribing a test unnecessarily is dishonesty

As for other actions of physicians, prescribing unnecessary medication or laboratory tests fall under dishonesty. To exaggerate about the ailment and thus causing grief to the patient and his family members is against moral, ethical and Islamic values. If these exaggerations are based on untrue information then the sin of lying is also accrued. Religion is well-wishing and whoever alleviates the worries of a Muslim, Allah عَزَّوَجَلَّ will eliminate his worries on the Day of Judgment. Whoever partook in any of these practices – the individuals, the laboratory personnel, and the drug manufactures – will be considered as part of this sin, based on their degree of collaboration. (*Fatwā ends here*).

## How to repent from bribe

O Islamic brothers who are doctors and physicians! Life is very short. Do not fall for the tricks of the crafty self, and refrain from ‘bribes’. If you have ever accepted such a ‘bribe’, then repent and also return them to the person you accepted the bribe from. If he is not in this world, then return it to his heirs. If, in the event that they are not alive or you do not remember them; then give it to the needy in charity.

Remember! Only repentance will not suffice. What will happen if you die before fulfilling all the requirements of repentance? If Allah ﷻ is displeased, if Mustafa, the Prophet of Mercy ﷺ is unhappy, then we will not be able to bear the torments. Here is a parable which might provide a way for you to reflect to the torment:

## A dreadful black dog in the grave

One man became a guide for Hajj pilgrimage and acquired some wealth. After he passed away, his grave opened and revealed a heart-throbbing view. Thus, it is extracted from page 70 of *Jahannam mayn lay jānay wālay A’māl* (an 853-page publication of Maktabatul-Madīnah, the publishing department of Dawat-e-Islami), ‘A man passed away and to prepare for his burial we were excavating a grave next to the wealthy travel agent and by mistake the travel agent’s grave got opened. We saw a big black dog restrained by big black chains in his grave. The dog was standing nearby his head and wanted to tear him with its claws and paws. We were terrified by that scene and hastily covered up the opened grave.’

*Kar lay taubah Rab kī rahmat hay baṛī*

*Qabr mayn warnah sazā ho gī kaṛī*

*Repent now, as Allah’s mercy is boundless*

*Otherwise you will encounter torments in the grave that are relentless*

صَلِّ اللّٰهُ تَعَالٰى عَلَى مُحَمَّد	صَلُّوْا عَلَى الْحَبِيب
اَسْتَغْفِرُ اللّٰه	تُوبُوْا اِلَى اللّٰه
صَلِّ اللّٰهُ تَعَالٰى عَلَى مُحَمَّد	صَلُّوْا عَلَى الْحَبِيب



## 8 Examples of backbiting about drivers

1. He is a rough driver.
2. He runs red lights.
3. That bus driver tries to overcharge.
4. He does not know how to drive.
5. He dozes off while driving.
6. He rides the motorbike without a license.
7. They fill the bus with passengers as if they were loading a herd of cattle.
8. He stops the long-route bus at so-and-so restaurant because he gets free food from there.

I hereby present to you an informative Fatwā (religious verdict) from Dawat-e-Islami's Dār-ul-Iftā Aḥl-e-Sunnat, with intent to safeguard the drivers of long-route bus transportation and restaurant personnel etc. from sins. Read this and reflect upon your Hereafter:

### Long-route buses making stops at specific restaurants

**Question:** Long-route buses stop at specific restaurants so that the passenger may buy their food and meals from this restaurant, thus boosting their revenues. In return, the drivers and ticket-collectors on these buses get free meals or a commission. What do you say about this setup? Food or money received in this manner is Ḥalāl or Ḥarām? يٰۤاَيُّهَا النَّاسُ اتَّقُوا (Please reply and gather virtuous reward).

**Answer:** In the aforementioned situation, the food given by the restaurant and eaten by the bus drivers and conductors falls under bribery and thus it is not allowed, it is considered Ḥarām and could lead one to the Hellfire. The restaurant offers free food as a consideration to influence them to stop at their restaurant on their subsequent trips, which in turn provides for material gains for the restaurant and this is bribery. Islamic jurists contend that the difference between gift and bribery is that the bribe is offered on the condition that the person receiving it will favour the giver in some manner. On the other hand, a gift is given unconditionally receiving nothing in return. (*Fath-ul-Qadīr*, vol. 7, pp. 254)

Sayyidunā Šaubān رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ cursed the one who offers the bribe, the one who accepts it and the one who facilitates this transaction between them. (*Musnad Imām Aḥmad*, vol. 8, pp. 327, *Hadīṣ* 22462)

### Curse of a Ḥarām morsel

It is narrated on page 211 of *Bayānāt-e-‘Aṭṭāriyyah* (a 480-page book published by Dawat-e-Islami’s publishing house Maktaba-tul-Madīnah), ‘It is relayed in *Mukāshafa-tul-Qulūb*: When a Ḥarām morsel enters the stomach of a person, every angel on the lands and in the skies curse that person until that morsel remains in his stomach and if he dies in this state (i.e. this morsel is still in his stomach) then he will enter Hell.’ (*Mukāshafa-tul-Qulūb*, pp. 10)

### Virtues of a Ḥalāl morsel

We should always earn from Ḥalāl sources, and should consume and feed others only Ḥalāl sustenance. There are marvellous virtues of consuming a Ḥalāl morsel. It is narrated on page 179 of *Faizān-e-Sunnat*, Volume 1 (a 1548-page publication of Maktaba-tul-Madīnah, publishing department of Dawat-e-Islami), ‘Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِي in his second volume of *Iḥyā-ul-‘Ulūm* has cited the following aphorism attributed to a pious predecessor: When a Muslim eats the first morsel of Ḥalāl food, he is absolved of the sins he committed in the past. Furthermore, the one who goes to a place of humiliation in search of Ḥalāl food, his sins fall like leaves fall from a tree.’ (*Iḥyā-ul-‘Ulūm*, vol. 2, pp. 116)

### 15 Examples of backbiting about the ride and its rider

1. His car needs a push to get started.
2. Is this a car or a donkey-cart?
3. The speed of his car is very slow.
4. His car is a heap of junk.
5. His car is an absolute clunker.
6. It’s an old car with a new paint job, but he goes around telling everyone he bought it new.

7. His car is a big headache; it stops anywhere while driving.
8. His car is a rattletrap; I do not know where he got it from. I think he just got it for free.
9. A bicycle is better than this rickety automobile.
10. The motor on his car is very outdated; it just guzzles petrol.
11. He drives without a license.
12. He is a reckless driver.
13. He does not know how to drive properly.
14. His car suddenly stopped right in the middle of the road. We had lots of problem pushing it to the side.
15. So many days have past, but he did not get the dent repaired on his car.

### 10 Possible phrases of backbiting relating to travelling

1. So-and-so railway official is corrupt.
2. He has ruined the whole railway department.
3. He sold the new bogies and pocketed the proceeds.
4. They have attached rickety old bogies to this locomotive.
5. That porter buys tickets beforehand and then sells them at a premium under the table.
6. To charge more, they claim that there is a rush on the tickets.
7. If you are willing to pay extra then you will get whatever you want: a seat or a berth.
8. With him as incharge of the ministry of railways, may Allah عَزَّوَجَلَّ help our railway transportation!
9. Our states' minster of railways is corrupt.
10. The ticket-collector fills his own pockets; he probably does not submit the revenues to the department.

### Tale of a drug addict

In order to rid yourselves from the habit of listening to backbiting and to develop a habit of offering Ṣalāh and practicing the Sunnah, keep yourself attached to the righteous

Madanī environment of Dawat-e-Islami. To prosper in this life and to be successful in the afterlife, perform deeds in accordance with the Madanī In'āmāt questionnaire. Travel in the Madanī Qāfilāh with the devotees of the Prophet to learn the Sunnaḥ. For your inspiration, here is a summary of a firsthand account of Madanī parable that was relayed by an Islamic brother, under oath, from the area of Korangi in Bāb-ul-Madīnaḥ, Karachi, Pakistan:

It happened during the last annual Ijtimā' of the global non-political movement for propagation of Quran and Sunnaḥ, Dawat-e-Islami held in Korangi, Karachi. From the following year, the annual Ijtimā' was transferred to Madīna-tul-Auliya, Multan. However, I attended Ijtimā' ostentatiously with a few friends of mine. Forgoing the virtues of listening to the sermons, we went outside the congregation grounds and remained busy gossiping and smoking cigarettes. Our conversations somehow led to thrilling talks about ghosts and jinns, which made the environment a little scary. Meanwhile, as we were busy in our chat an Islamic brother, crowned in a green turban, approached us and greeted us with Salām. Then he asked for permission to say something and we told him to go ahead. He said in a very empathetic manner, 'Watching all of you attending the Ijtimā' in this manner has reminded me of my past and I thought I would share it with you so that it might have some Madanī pearls of advice for you.'

Then he went on to explain the tale of how he arrived at the path of guidance. He said, 'At first I became a chain smoker, then I found the company of bad friends, which reigned havoc and eventually I became a drug-addict smoking marijuana and heroin. I was a drug-addict for sixteen years.' As he said that his voice became hoarse, but he continued, 'Fed up with my habits, my family kicked me out of the house. I used to sleep on the pavement and used to eat food found in the trash or by begging.' He further continued, 'You might not believe this but I wore the same clothes for sixteen years! I was almost like an insane person.'

Then one blessed night, I think it was the 27<sup>th</sup> night of Ramadan. I was lying down, in my filthy state, close to a trash dumpsite. I was surprised as someone greeted me with Salām. As I opened my eyes, I saw two Islamic brothers, wearing green turbans, and a smile on their faces. They politely asked my name. I don't remember anyone addressing me with such courtesy in my entire life. Then trying to inspire me with their individual efforts, they started telling me about the virtues of the blessed Night of Majesty. I was

already impressed by their polite demeanour and superior etiquettes, their talk further warmed my heart and I went along with them to the Masjid. First, I went to the showers and took a bath. Then I put on a new dress and took off my filthy old clothes. I entered the Masjid after sixteen years! As I started to pray Ṣalāḥ, I could not hold back my tears. I was weeping as I repented from my drug addiction and all other sins. I joined the Madanī environment of Dawat-e-Islami.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, my family also accepted me back into their house. Furthermore, I also made a Bay'at (initiation) into the Qādiriyyah, Razawiyyah spiritual Sufi order and became the disciple of Sayyidunā Ghauṣ-e-A'ẓam عَلَيْهِ رَحْمَةُ اللّٰهِ الْاَكْرَم. Afterwards, I made a firm intention to recover from my drug addiction, at any cost. I faced severe hardships, as I began my rehabilitation. Some time I would scream with pain and become restless. My family members used to cry when they saw me in that state. Some people advised me to smoke half a cigarette of heroin during my recovery, but I was determined not to because I was sure that if I smoked now, I would get trapped back into the agony of drug addiction. I advised my family to tie me down to the bed if needed. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I started getting better gradually, and I was rehabilitated of my addiction finally. Today, I am a humble preacher of Dawat-e-Islami.'

We were all weeping when he finished talking; we all repented from our previous sins and also joined the righteous Madanī environment of Dawat-e-Islami. At this time, I am rendering services to call other towards righteousness as an incharge of Madanī In'āmāt in one district of Bāb-ul-Madīnah, Karachi, Pakistan.

*Choṛayn bad-mastiyān, aur nashay bāziyān*

*Jām-e-ulfat piyāin, Qāfilay mayn chalo*

*Ay sharābī tū ā, ā juwārī tū ā*

*Sab sudḥarnay chalayn, Qāfilay mayn chalo*

*Kick off drugs and other bad habits too*

*Let's all repent; let's go in Qāfilah*

*Alcoholics, come; gamblers you join too*

*Lets all seek our remedy; let's go in Qāfilah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## **12 Examples of backbiting pertaining to the builders and construction workers**

1. So-and-so did not make the slope to drain in my bathroom correctly.
2. That builder was an amateur.
3. He did not finish the work with finesse.
4. He did not paint properly.
5. He put more sand in the mortar.
6. He took full wages but did not complete his work.
7. He argued and took more wages from us than what was originally agreed upon.
8. He is an unskilled worker.
9. He did not apply the plaster properly.
10. He comes late and wants to leave early.
11. He takes a lot of time to have food.
12. When you send him to get anything, he takes his own time.

## **17 Examples of backbiting pertaining to restaurant owners**

1. His food was not tasty.
2. He uses low quality spices.
3. Curry was like water.
4. The potatoes were not properly cooked.
5. The vegetables were stale.
6. The meat was of an old animal.
7. He is a miser – he does not even have cold water.
8. When I asked for more gravy, he rebuked me.
9. He does not even know how to cook lentils properly.
10. The price of Qaurmah is too high.
11. He is robbing people.

12. He does not have the right balance of spices in his food; at times, he puts a lot of chilli powder, at others, salt.
13. His hotel is very unclean.
14. His tea is horrible.
15. He is fortunate that despite having bad food, his restaurant is packed.
16. His Nihārī was tasteless.
17. His Nihārī is made of camel meat.

## **26 Examples of backbiting pertaining to businessmen**

1. He is a cheater.
2. One should learn from him the art of luring the customers.
3. He knows the art of speech very well.
4. He is a swindler.
5. He does not know how to sell goods.
6. He does not have the ability to distinguish between good and bad merchandise.
7. The customer easily befools him.
8. He makes them bankrupt after offering them refreshments.
9. Whenever I need something, he refuses to give it to me.
10. He never gives the change back.
11. He lies a lot.
12. He hoodwinks others.
13. He earns Ḥarām sustenance.
14. He is selfish.
15. His merchandise is too expensive.
16. He keeps fake and imitation goods.
17. He sells fake goods as originals.
18. We can never find a useful good at his store.
19. Now he is also going to harm my sustenance.

20. Why did he start to sell that particular merchandise?
21. He brainwashes my customers against me.
22. He iterates the shortcomings in my merchandise.
23. He has done magic and taken my customers.
24. He is engaged in tax evasion practices.
25. He steals the electricity.
26. He bribes the police officers.

### **8 Examples pertaining to the employer and employee**

1. The boss is very high-tempered.
2. He accounts for every minute of work and has difficulty giving the money for the work.
3. He does not care for any one's circumstantial problems.
4. He himself sits in a room with AC. When he comes here, he will realize.
5. Certain employee does not come on time.
6. He is lazy in his work.
7. He does not put his heart into the work.
8. He evades work.

### **14 Examples pertaining to various specialized workers**

1. He is an amateur.
2. He takes the original parts out and puts the local ones in place.
3. He delays work purposely.
4. He exaggerates on the amount of work required.
5. He is a liar.
6. He is a cheater.
7. I shouldn't have brought this to him. Now I will have to make frequent rounds to his shop.
8. The tailor makes headgear out of the leftover cloth.



9. He purposely inflates the bill.
10. He hoodwinked more money out of me by showing a fabricated bill.
11. His artistry does not have finesse.
12. His stitching does not have finesse.
13. He wastes a lot of time.
14. He does not complete his work as promised.

## 20 Examples of backbiting pertaining to the janitors & office assistants

1. He does not clean my space properly.
2. He only dabs the place, does not clean.
3. He finished cleaning in five minutes; think what cleaning he must have done.
4. He often ignores the corners of the walls.
5. We would not see such deplorable state of affairs if he puts his heart into cleaning.
6. He cleans the front part of the objects but leaves the back parts dirty.
7. He comes very late for cleaning.
8. He does not intentionally ask me for tea or coffee.
9. His coquetry has risen.
10. He is a flatterer.
11. He is shirker.
12. He steals money.
13. He serves the tea sufficient for two people to three, and puts the remaining money into his pocket.
14. He saves some tea and food for himself.
15. He does not deliberately come to serve me food.
16. He respects those who give him money.
17. He comes in late and leaves early.
18. He steals things.
19. He is in a habit to ask things from others.
20. He does not finish the task assigned to him and earns Ḥarām sustenance.

### 17 Examples of backbiting pertaining to a house and its inhabitants

1. Foul odours were emanating from their homes (or manufacturing firms or store or restaurant).
2. It wasn't clean.
3. Their lavatory was filthy.
4. He does not have his house painted.
5. He does not renovate his house.
6. Is this is a house or a junkyard?
7. He has made a very unattractive house.
8. Is this his room or the grave?
9. His house is stuffy.
10. He made his house from clay not concrete.
11. The plaster on his houses is coming off.
12. The fan in his room was making a lot of noise.
13. It seemed that his AC was outdated and it was not making the room cooler.
14. He is so wealthy but he does not have an AC in his house.
15. Look at the pleasantries of this broke person; he has an AC in his house.
16. He cannot afford it; he must have taken the money for the AC unit from a wealthy individual.
17. How was he able to build this mansion? Where must have the money come from?

### 16 Examples of backbiting pertaining to tenants

1. They damaged the floors and walls of my house.
2. They did not pay the rent.
3. They have defaulted on the rent for a few months.
4. This tenant is not a nice person.
5. He wants to take over my house.
6. He acts as if he owns the house.

7. He has sub-rented my place to another tenant.
8. He has made my house a junkyard.
9. He has clogged the sewerage line of the house.
10. Nails hammered into the walls wherever you see.
11. He does not leave my house.
12. He threatens me to do whatever I can.
13. He has put me in much distress.
14. Whenever I talk about him leaving the house, he threatens me.
15. His neighbours complain about him, but he does not listen to me.
16. He brainwashed my tenants against me.

### **35 Examples of backbiting pertaining to issuing political opinions**

1. His win in the elections was not fair. (2. He has had many people killed.
3. Blackguard (4. Scoundrel (5. Gangster (6. Disloyal (7. Bribe-taker (8. Con
9. Bully (10. Bombastic (11. Troublemaker (12. He threatens (13. Hooligan
14. Terrorist (15. Oppressor (16. Abject (17. Contemptible (18. Swine
19. Thug (20. Cunning (21. He goes where the money is.
22. Selfish (23. Egocentric (24. He follows his greed.
25. Self-centered (26. He is greedy for money.
27. He has joined the government to conceal his own corrupt endeavours.
28. He misappropriated the funds instead of distributing them to the poor.
29. He runs after the people to gather their votes.
30. Now he does not care for us.
31. He has had the job-openings filled by his friends and associates only.
32. He is living in affluence on the state treasury.
33. We voted for him but he did not give anything in return.
34. He has clandestine dealings with the certain political party.
35. He is a traitor of the state.

## 14 Examples of pointless conversation

Alas! Good company can rarely be found these days. Many apparently righteous people are indulging in meaningless conversation instead of uttering useful and beneficial speech. If only we would meet other people for the sake of the Allah of the Universe عَزَّوَجَلَّ, and meetings are limited to making necessary conversation. The Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘A good thing from a person’s Islam is that he leaves pointless things.’ (*Muwaffā Imām Mālik, vol. 2, pp. 403, Ḥadīṣ 1718*)

The Guiding Light of Spirituality, the Scribe of Islamic Jurisprudence, Muftī Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي elaborates on this Ḥadīṣ after citing it, ‘That is, one should not indulge in things that are not beneficial. He should not divert his tongue, heart, and other body parts towards meaningless things.’ (*Bahār-e-Sharī‘at, vol. 16, pp. 163*)

Remember, making pointless conversation is not a sin; however, it is better to refrain from it. Similarly, Hujjat-ul-Islam, Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي has said, ‘To engage in non-beneficial conversation and to add extra words to necessary conversation is not Ḥarām; however, it is better to abstain from it.’ (*Iḥyā-ul-‘Ulūm, vol. 3, pp. 143*)

There is a high chance that a person will indulge in sinful conversation when he is making pointless and meaningless conversation; therefore, silence is a virtue. In our society today, at times, such unnecessary questions are asked that embarrass the one questioned; and if the one questioned is not careful; he can be implicated in sin. At times, these questions are asked for a reason in which case they are pointless. I offer fourteen such examples; if there is a need, so be it; otherwise, if one can live without them, then protect the Muslims from embarrassment and being implicated in sins.

1. What’s up?
2. Man, these days you do not supplicate?
3. Brother, are you upset?
4. Man, it seems that you did not enjoy yourself.
5. How much did this car cost you?
6. What year, make and model?
7. What is the going rate of the houses in your community?
8. Man, inflation is too high.

9. What is the weather like at such-and-such place?
10. Man, it is too hot.
11. It is cold these days.
12. Who knows whether this rain will stop or not?
13. The rain began to fall and the power went out.
14. Was there electricity in your area?

Such statements are often unnecessarily expressed. However, one should not harbour ill opinion regarding a person who delivers such expressions; instead, one should remain positive and think that the person had some wisdom behind these seemingly meaningless expressions that I could not fathom. Besides, even if the delivery of these statements was meaningless, the person is still not a sinner.

#### 4 Examples of backbiting pertaining to a collective or group

If one speaks ill of a group, community, or an institution; and the purpose was to talk bad about each and every individual in that group, then he has spoken ill of all the individuals belonging to that group in just one sentence. For example, if that group contains 10,000 people, this person has amassed the sin of backbiting 10,000 people. Here are four examples:

1. Our whole family (or village) has gone astray, only I am left (this is not normally the case – elders, women and children are often safe).
2. All our government officials take bribes.
3. The electric supply folks are all scoundrels. (مَعَاذَ اللَّهِ عَزَّوَجَلَّ)
4. All government employees are thieves.

However, there are times when certain words that linguistically include all people but generally refer to most of the people and not all; and if the converser did not mean ‘each and every person’ then the ruling of ‘the backbiting of each and every person’ will not apply. Note that it is difficult for the layman to distinguish between the meanings of such sentences. Therefore, a person’s well-being lies in complete abstinence from such statements which can lead one to indulge in thousands of instances of backbiting.

## 19 Examples of pointless conversation on the occasion of Eid-ul-Aḍḥā

Here are 19 examples of the questions pointlessly asked on the occasion of Eid-ul-Aḍḥā:

1. When will you go to buy a cow?
2. The market must be at its peak these days.
3. So, how much did you buy the animal for?
4. Man, this cow is gigantic.
5. How many teeth does it have?
6. The cow does not attack, does it?
7. Did you walk the animal home or bring it in a vehicle?
8. How much did the ride cost?
9. When is it going to be slaughtered?
10. Did the butcher arrive on time?
11. The butcher just slaughtered the animal, left, and then came back after a long time.
12. You are right! The butchers keep you waiting.
13. Such-and-such person's cow escaped from the grip of the butcher. It was fun to watch.
14. Yeah man! The butcher was an amateur. [There are clear signs of backbiting, accusations, hurting feelings, ill suspicion, and reviling etc; however, there is nothing wrong with that statement if the butcher was really an amateur and the purpose was to protect the person (listener) from him].
15. How many teeth does your goat have?
16. How much did it cost?
17. O man, it cost you a lot of money.
18. Can it walk or not?
19. How much did it cost to butcher the animal?

## 14 Examples of forcing someone to lie

Dear Islamic brothers! At times, people ask questions that force others to indulge in lies because of the negligence of the questionee or regard for the questioner. Though the

questioner is not a sinner; it is most appropriate to refrain from such questions, when there is not a need, in order to keep the Muslims away from sins. Here are 14 such examples:

1. Did you easily find our house?
2. Did you like our food?
3. How was the tea that I made?
4. Did you like our house?
5. Do you supplicate for me or not?
6. How did you like my speech that I just delivered?
7. How was my voice in the Na'at that I just read?
8. I hope I did not offend you.
9. Did my arrival bother you or not?
10. I hope I am not boring you.
11. I hope I did not interrupt you.
12. You are not upset at me. Are you?
13. You are pleased with me, right?
14. You do not harbour any ill intent about me, right?

### **The worst of its kind**

Some people are weird; they require corroboration on every other statement.

- ❖ You know what I mean.
- ❖ You understood what I meant, right? (However, the teachers and elders can ask such questions when necessary, as that can be beneficial so the concept can be explained if needed. Now, if the one questioned did not understand, he should not just customarily say yes).
- ❖ So, is that ok?
- ❖ I am not wrong. Am I?
- ❖ So what do you think?

At this point, even if the person questioned strongly disagrees, or the statement made is filled with comments of backbiting; being considerate of the other, a person is forced to indulge in committing the sins of lying and of agreeing with the comments of backbiting. If a person does not have the courage to rectify such ‘mother of unnecessary’ behaviour and voluble people; then a person’s welfare lies in staying far away, perhaps agreeing with such disparaging (backbiting) and accusative remarks may lead to Hell. There are also times, when such talkative people utter statements of Kufr and statements that lead one astray; then they seek out agreement from the other person by saying ‘am I right?’, thus depriving the other person of Īmān if he agrees. As agreeing with Kufr with the soundness and presence of mind is also Kufr. *أَلْعِيَاذُ بِاللّٰهِ عَزَّوَجَلَّ*

*Ay kāsh! Zarūrat kay siwā kuch bhī na baulūn*

*Allah zabān kā hō ‘aṭā Qufl-e-Madīnah*

*I wish that I only speak out of necessity*

*Allah, may I be granted the Madanī guard of the tongue*

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللّٰهَ	تُوبُوا إِلَى اللّٰهِ
صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ

## 5 Examples of pointless conversation on the phone

1. What are you doing?
2. Where are you?
3. If you receive a call in the car, you will be asked, ‘Who else is with you?’
4. What are you passing by?
5. Where have you reached? etc.

Remember that the questions asked out of necessity are not pointless. However, some questions can compel the person to lie. For instance, he may not be able to correctly answer the first three questions, as he does not want to reveal what he is doing, or where he is, or who else is with him. It is best for this world and the next to talk only out of necessity.



### 13 Examples of backbiting regarding calling someone

Phones, SMS, chatting on the internet and emails also cause the disease of backbiting, thinking bad about an individual, and slandering to take its wings. You have probably called someone hundreds of times, but got no reply, still you should be courteous with your Islamic brother. Similarly, the Beloved and Blessed Prophet ﷺ has stated: *‘حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ’* ‘Having a good opinion about your brother is considered a divine worship.’ (*Sunan Abī Dāwūd, vol. 4, pp. 387, Ḥadīṣ 4993*)

Therefore, strive to frame a good opinion about your Islamic brother. If the person you called did not answer, he might be busy or just have such circumstances that he is not able to answer. In addition, keep this in mind that if somebody did not intentionally answer your call, did not send you an email or SMS; such person will not be considered a sinner under Islamic law. Else, everybody who has a phone will be a sinner. We must cogitate ourselves that we also do not answer every call, but when we call someone and they do not answer, Satan causes such people [us] to get angry. Therefore, keep yourself in the state of peace because anger causes you to form ill opinions about your brothers and utter sentences full of backbiting:

1. He is an oppressor. (2. He is sluggish.
3. I do not know why he does not pick up my call.
4. He is jealous of me.
5. I called him so many times but he does not pickup.
6. He considers himself noteworthy.
7. I have done so much for him but he does not consider it any favour.
8. He is selfish.
9. He is unfaithful.
10. He is off-track.
11. He does not care about anybody’s helplessness.
12. He intentionally declines my call.
13. (When somebody calls in the morning and gets no answer), still not awake, how much will he sleep? etc.

### Answer your phone and earn bundles of reward

My dear Islamic brothers, it is definitely true that answering everyone's phone is not an obligatory act, but with the intention of making your Islamic brother happy, ensuring that you protect them from the sins like backbiting, and slandering; try your ardent effort to answer the phone or SMS on the spot because it is highly possible that the caller may be in a serious emergency. If there are such circumstances and you are not able to answer the phone on the spot; then try to call him as soon as possible, and make yourself worthy of rewards in Hereafter.

Glance at the unexplainable virtues of making a Muslim happy. On page 534 of *Jannat mayn lay jānāy wālay A'māl* (the 743-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami), it is stated: Sayyidunā Ibn ‘Abbās رضي الله تعالى عنه has narrated, ‘In the court of Allah (عَزَّوَجَلَّ), the utmost deed after offering obligatory deeds is to make merry the heart of the other Muslim.’ (*Al-Mu'jam-ul-Kabīr*, vol. 11, pp. 59, Ḥadīṣ 11079)

### 17 Examples of backbiting when answering a call

1. Ah man, he is calling. (2. Man, he will surely talk for long.
3. He is going to tire me for a long time. (4. He is wordy.
5. I do not even answer his calls; he just wastes time on useless conversation.
6. Man, that gossip called!
7. He always gives a missed call.
8. He is penny-pincher; I always have to call him myself.
9. He just gives me a missed call. If I do not call him immediately, he gets upset at me.
10. When I call, he talks for a long time, but
11. When he calls, talks for little bit to save credit.
12. Man, his call always rambles in when I am busy.
13. He is always free.
14. He backbites against other people.
15. I made a mistake giving him my number.
16. He is going to eat my ears.
17. He thinks everybody is free.

## 9 Examples of backbiting when receiving no reply

1. When he needed something, he would call anytime.
2. He does not need anything, therefore does not care how I am.
3. (Mother's talk about her son) When his wife was here, he would call everyday; but now he does not even care about me.
4. He does not consider calling important, I always call him myself.
5. (Mother says) If he does not call his in-laws every second day, he gets upset.
6. He does not care if he does not call home for months.
7. (Parents say) He has money and time to call others, but he has no time for us.
8. He has forgotten us after his marriage.
9. He purposely does not call us.

## 11 Examples of backbiting regarding seeing somebody calling someone

1. He probably got a discount plan; else this stingy cannot have that much money to call somebody.
2. He surely slandered me on the phone.
3. (Mother-in-law says) She has probably backbitten against us to her in-laws.
4. She gossips against me to my son.
5. (Daughter-in-law says) She (mother-in-law) gossips against me.
6. [Servants say] The boss is probably finalizing the bribing rate.
7. [Boss says] He is telling tales about me to my senior.
8. He tells our secrets to our competitors.
9. He is proud that he has contacts of officers, managers, MNA, MPA, governor, etc.
10. He is always on the phone without a reason.
11. Just look, he is screaming on the phone.

## 10 Examples of backbiting regarding text messages

1. This mindless person does not even know how to write a text message.
2. He has nothing to do but to write text messages. He even writes text messages while walking.

3. He is so stingy that he communicates only by text messages.
4. His text messages are boring.
5. He does not know how to write in Roman; therefore he sends text messages in Urdu.
6. He makes many mistakes when writing text messages in English.
7. He plagiarizes other people's text messages with his own name.
8. He teases me by sending such text messages.
9. He does not even write Salām in his text messages.
10. He writes crude text messages to me.

### 3 Examples of backbiting when chatting

1. He does nothing, but chatting.
2. He lies a lot when chatting.
3. He tells us to refrain from chatting but he himself does not act on it.

### 5 Examples of backbiting regarding internet

1. He hacks other people's computer and steals their identities.
2. That connection probably is not his, he stole it from somewhere.
3. I do not know what he watches on the internet.
4. Man, he is addicted; he is always sitting on the internet.
5. He wastes a lot of money.

### Vision of the Prophet ﷺ

In order to cure yourself from the disease of backbiting, and to stay steadfast on the path of Sunnaḥ and Ṣalāḥ; try to stay connected with the pleasant Madanī environment. Try to guide your everyday acts according to the Madanī In'āmāt questionnaire. Travel with the devotees of the Prophet in Madanī Qāfilāḥ and spread the flowers of *Faizān-e-Sunnat* by giving and listening to Dars. Here is a Madanī parable for your inspiration. Let me present the summary of what an Islamic brother from Bandra (Mumbai, India) said: In 2000, I got an opportunity to attend Dars in our area. After the Dars, one of the Islamic brothers invited me to attend the Sunnaḥ-inspiring Ijtimā' of Dawat-e-Islami so I attended.

In the Ijtimā', the preacher was giving the sermon on the topic of Durūd-e-Pāk kī Fazīlat. The sermon motivated me so much that I started reciting Ṣalāt upon the Noble Prophet (ﷺ) at least 313 times everyday. After some days, I saw a dream. In the dream, I heard someone saying that the Prophet (ﷺ) is present at such location. In order to get one glimpse of the Noble Prophet (ﷺ), I sprinted towards that location but that place was crowded with the devotees. There was Nūr emerging out from a house situated on the right side. I entered into that house and saw that Amīr-ul-Mūminīn Sayyidunā 'Alī كَوْمَةُ اللّٰهِ تَعَالٰى وَجْهَهُ الْكَرِيمُ was present. I respectfully asked, 'Where can I find the Merciful Prophet (ﷺ).' He (رَحِمَى اللّٰهِ تَعَالٰى عَنْهُ) ordered me to go inside. When I went further, I saw the Peace of our Heart and Mind, the Most Generous and Kind (ﷺ) sitting on an elevated place.

I greeted the Prophet with Salām. He ﷺ answered and then shook hands with me. The face of the Prophet ﷺ was glowing like a fresh rose, and the brightness of the face has indeed brightened the entire house, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. شَبَّخَنَ اللّٰهُ عَزَّوَجَلَّ, I have embraced the Madanī environment of Dawat-e-Islami since then. I am gathering the flowers of virtues from this Madanī environment.

*Aysī qismat khulay, daykhñay ko milay  
Jalwah-e-Mustafa, Qāfilay mayn chalo  
Shauq Hajj kā hay gar, aur Āqā kā dar  
Tum ko hay daykhñā, Qāfilay mayn chalo  
Sabz gumbad kā Nūr, daykhñay kā surūr  
Pāo gey āo nā, Qāfilay mayn chalo*

*May my fortune be blessed, and I get to see  
The vision of Mustafa, let's go to Qāfilaḥ  
If you yearn for Hajj, and court of the Prophet  
You want to see, let's go to Qāfilaḥ  
The light of the Green Dome, the sweetness to see  
You will reap, let's go to Qāfilaḥ*

صَلُّوْا عَلَى الْحَبِيبِ      صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

## Dawat-e-Islami instils the love for Ṣalāt and Salām

سُبْحَنَ اللَّهِ عَزَّوَجَلَّ! سُبْحَنَ اللَّهِ عَزَّوَجَلَّ! سُبْحَنَ اللَّهِ عَزَّوَجَلَّ! How fortunate are these Islamic brothers that upon embracing Dawat-e-Islami they were blessed in abundance! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Dawat-e-Islami is a Sunnah-inspiring movement of the devotees of the Prophet, it is making us relish from the zest of Ṣalāt-o-Salām and the thirsty slaves are quenching their thirst from the fountain of devotion. Further, the more fortunate people are being blessed with the holy vision of the Most Dignified Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

*Koī āyā pā kay chalā gayā koī ‘umar bhār bhī na pā sakā  
Mayray Maulā Tujh say gilah nahīn yeh to apnā apnā naṣīb hāy*

*Some came and immediately reaped, while others could not in a lifetime  
O Allah, we have no complaints, this is all our individual fortune*

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

## Enchantment of Nūr of Mustafa ﷺ

The dreamer witnessed the house illuminating by Nūr of the blessed countenance of the Noble Prophet سُبْحَنَ اللَّهِ عَزَّوَجَلَّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, why it should not be as the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is an ‘Embodiment of Nūr’ by the grant of Almighty Allah عَزَّوَجَلَّ. It is extracted from page 8 of ‘Swart Slave’ [the 48-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], ‘It is cited in Shifā: When the Prophet of Mankind, the Peace of our Heart and Mind, the Most Generous and Kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would smile, the whole environ would illuminate.’ (Ash-Shifā, pp. 61)

Sayyidatunā ‘Āishah Ṣiddiqah رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا has narrated, ‘At Saḥarī, I was stitching the clothes in the home when all of a sudden the needle fell down of my hand and the oil lamp extinguished as well. Meanwhile, the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم entered the home and the entire home illuminated by Nūr of the luminous face of the Most Dignified Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, thus the fallen needle was found.’ (Al-Qaul-ul-Badī, pp. 302)

The Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم himself is a Distributor of Nūr and he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم illuminates anyone who he wants. As it is cited in the same booklet, titled Swart Slave: Sayyidunā Asīd Bin Abī Unās رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ has narrated, ‘Once the Prophet of Raḥmah, the

Intercessor of Ummah ﷺ passed his holy hand over my face and chest. By its virtue whenever I would go in any dark home, it would illuminate.’ (*Al-Khaṣāʾiṣ-ul-Kubrā*, vol. 2, pp. 142) (*Tārīkh Dimishq li-Ibn-e-‘Asākir*, vol. 20, pp. 21)

*Chamak tujh say pātay ḥayn sab pānay wālay  
Mayrā dil bhī chamkā day chamkānay wālay*

*All those who seek radiance from you, are sparkled  
Make my heart shine as well, O Shinner*

## 92 Examples of backbiting committed among friends

1. He prolongs the discussion. (2. He flatters. (3. A shameless person. (4. Absurd
5. Blabbermouth (6. Talkative (7. Windbag (8. Newsy (9. Idle talker (10. Gossipy
11. When he comes, I feel discomfort. (12. He bores. (13. He clings; and does not leave.
14. He pesters. (15. He exasperates the mind. (16. He has a dog-like brain.
17. He is hard to get through. (18. He thinks of himself as noteworthy.
19. He thinks of himself as a canny person. (20. He pretends to be a clever one.
21. He was showing-off. (22. He is shrewd. (23. He was befooling; or
24. He was stupefying me. (25. Hah! You think I am a dumbo.
26. He overawes for nothing. (27. He never counts on anyone.
28. Show-off (29. Boastful (30. Trickster (31. He is deceptive. (32. Rude
33. Ill-mannered (34. Foul-mouthed (35. Irritating (36. He is knucklehead.
37. Sleaze ball (38. Shameless (39. Immodest (40. He is inhuman.
41. He always frowns in displeasure; (42. Anger; or (43. Hatred. (44. Inept (45. Slob
46. Coward (47. He is chicken-hearted. (48. He is away from fortitude.
49. Cantankerous (50. Humiliator (51. Mischief (52. Apple to discord.
53. He is rowdy. (54. He is a wet blanket. (55. Big eater (56. Glutton
57. He eats excessively. (58. He is a con man. (59. Swindler
60. He is sycophant. (61. He is unethical. (62. He never listens to anyone.
63. He vaunts. (64. He just fabricates things from thin air.

65. He spreads rumours. (66. He talks self-indulgently. (67. Bragger  
68. Conversationalist (69. He is boaster. (70. He gasconades. (71. He brags.  
72. He boasts. (73. He blows his own trumpet.  
74. He throws arrows in the air hoping that they would hit the bulls-eye.  
75. He bluffs. (76. He is unconvincing. (77. He beats about the bush.  
78. He has evil-intent. (79. He is evil doer. (80. Lame excuser (81. Justifier  
82. True champion of bluffing (83. Liar (84. Deceiver (85. Crook (86. Witty  
87. Thug (88. Cheater (89. Angst-ridden  
90. He cannot digest my success. (91. He is always angry at me.  
92. He is so stubborn that when he sticks to the point, nobody is able to make him understand.

### 19 Examples of backbiting committed against the authors

For the right purpose, it is permissible to seek faults and shortcomings in the authors; other than that, vilifying for no reason is backbiting. Here are 19 examples of possibly-committed acts of backbiting and calumny:

1. He is an amateur in the art of context. (2. His composition is boring.
3. A little appraisal adds to his vanity.
4. He thinks of himself as a perfectionist in composition.
5. He has become an author after reading a few treatises.
6. He has plagiarized and ascribed this work to himself.
7. He plagiarizes other publications.
8. He is fond of seeing his name on the book preceded by titles.
9. His writings are not lively.
10. He has included a lot of irrelevant contents in his book.
11. Sentences lack correct usage of grammar.
12. Sentences are vague. (13. He is an amateur in literature.
14. He shouldn't have written on this topic.



15. He never uses his own sentences.
16. After getting the work done from someone else, he ascribes his name to the work.
17. It is such a worthless book! It was better not to have been authored.
18. I can compose better.
19. He knows nothing but yet writes books.

### 5 Acts of backbiting pertaining to the websites

The websites are either owned by the organizations or are personal in which case the owners/creators are not known. Therefore, when one speaks ill of the website; it will only be considered backbiting when and if a particular person is known. To further elaborate, it will be considered backbiting if you malign, without justification by Shari'ah, so-and-so person who is known to be associated with that particular website; and the one, in front of whom you are maligning, knows who you are talking about. Keeping this principle in mind, here are five sentences of backbiting pertaining to the web sites:

1. So-and-so has constructed a worthless web site.
2. This website is very slow.
3. Colour and designing are not commendable.
4. The logo was plagiarized.
5. He uses 'free hosting' services and doesn't spend a single penny out of his pocket.

### 8 Examples of backbiting committed in the queue of the toilet

During the journey of Madīnah, be patient when using the toilets of Madāris and Masājīd in Ḥaramayn Ṭayyibayn and Mina as there are long lines. Refrain from calling and repeated knocking. Among the people standing in the queue, it will be next to impossible to abstain from hurting the feelings of and backbiting about the one who is inside the toilet. Here are 8 examples of backbiting committed on this occasion:

1. He has lingered inside.
2. He is so slow that he takes forever.
3. He should think of the others.

4. Lo and behold! Why the heck he has gone inside! He takes too long.
5. He does not come outside quickly.
6. What is he doing inside?
7. He has slept inside, I guess.
8. He excretes and does not even flush properly.

### 58 Examples of backbiting pertaining to the body

Dear Islamic brothers! Without any justification by Shari'ah, it is backbiting to seek the faults in a human body. Before you refer an ectomorphic person as a 'feeble', ponder over the expediency as to why you are referring to him as 'feeble'. If you are referring to it as a fault, then it is backbiting. Here are 58 examples of backbiting pertaining to the body:

1. He is idle. (2. He is such a bony that he loses control in a gale.
3. He is bulky. (4. He is paunchy. (5. He is flabby. (6. Lanky (7. Unusually tall
8. Camel-like (9. Tower-like (10. Lean (11. Tubby (12. Plump (13. Roly-poly
14. Squint-eyed (15. Bleary-eyed (16. One-eyed (17. He is blind. (18. Leprous
19. He is affected by chickenpox. (20. Lame (21. Cripple (22. He is hump-backed.
23. He walks like women. (24. Castrated (25. Eunuch (26. He is impotent.
27. Blonde (28. Dark-skinned (29. He is swarthy. (30. He is pug-nosed.
31. Lisper (32. Stammerer (33. He has a nasal accent. (34. He is ugly.
35. He is old-aged man. (36. He is on the verge of kicking the bucket.
37. Bald (38. He has a head without any hair. (39. He has elongated teeth.
40. He has protruding teeth. (41. He is goofy. (42. He stinks of perspiration.
43. He is deaf. (44. He is black as a crow (he is swart).
45. He is defective, hence he hasn't fathered yet. (46. She is extremely obese.
47. Long-nosed (48. He has a rectangle face.
49. Inner tips of his fingernails were filled with filth.
50. His ears were stinking. (51. He is nose-clipt.

52. His teeth are the same as vampire's teeth.
53. He has spoiled his teeth by chewing tobacco.
54. He laughs such wildly that he horrifies everybody.
55. Every time you see, his mouth is open as if he is a doofus.
56. His hands and feet were filthy. (57. He has become fat after eating more.
58. He snores so loudly that he doesn't let anyone sleep.

## 20 Examples of backbiting pertaining to worship

1. He doesn't wake up at Fajr. (2. He offers Ṣalāh very quickly.
3. He cannot pronounce the letters correctly. (4. He does not offer Ṣalāh.
5. He doesn't observe the fasts in Ramadan. (6. He doesn't pay Zakāh.
7. If we go to collect Zakāh, he turns us away.
8. He is a miser in paying charity.
9. He doesn't know the rulings of Ṣalāh, Ṣaum or Zakāh.
10. He is eligible to make a pilgrimage however doesn't go on because he is always serving his business.
11. He offers Tahajjud to show people that he excessively worships.
12. He only offers Ishraq and Ṣalāt-uḍ-Ḍuḥā in front of other Islamic brothers.
13. He isn't privileged to recite the Quran in Ramadan-ul-Mubārak.
14. He never offers non-Muakkadaḥ Ṣalāh at 'Aṣr and 'Ishā.
15. He doesn't wait for the supplication and rushes after Ṣalāh.
16. He only moves his lips holding Tasbīḥ in the hand and invokes nothing.
17. For the purpose of creating an impression, he holds Tasbīḥ in the hand.
18. For the purpose of having a mark of prostration on his forehead, he rubs the head excessively on the ground.
19. He watches movies and dramas that too observing fasts.
20. He doesn't offer Tarāwīḥ congregationally and he says he is Namāzī.

## 11 Examples of backbiting against Ḥāfiẓ

1. So-and-so Ḥāfiẓ leads Tarāwīḥ for the sake of an honorarium.
2. Ḥāfiẓ Sahib has settled down the affair with Sāmi' (i.e. reviewer of reciter), so that Sāmi' doesn't catch the mistakes.
3. His memorization of the Quran is weak. (After memorizing Quran, it is a sin to forget. Therefore, anyone who forgets, he ought not to disclose to the others without Shar'ī permission because the expression of a sin is a sin in itself).
4. He has forgotten after memorizing Quran.
5. He seems to make mistakes on Mutashābahāt<sup>1</sup> in recitation at the time of leading Tarāwīḥ.
6. This Ḥāfiẓ has to be repeatedly corrected in Tarāwīḥ.
7. He is a Ḥāfiẓ of no use.
8. He doesn't behold the Quran for the entire year, so memorization becomes weak. He only practices in Ramadan to recite on Muṣallā for the purpose of earning money.
9. If a poor person invites at Quran Khuwānī, our Ḥāfiẓ comes up with an excuse to remain busy. However, if any rich invites him at Khatm then he is seen rushing towards there.
10. This Ḥāfiẓ is very mischievous.
11. He lies and that too being a Ḥāfiẓ.

## 34 Examples of backbiting pertaining to Hajj pilgrimage

1. So-and-so travel agent deceived me.
2. A person managing the caravan said that we would stay in the vicinity of Ḥaram but having arrived here we have come to know that it was a decoy.
3. Where are those facilities which were agreed upon?
4. He kept saying yes to everything earlier but as soon as we landed [in Ḥaram] he completely changed.

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<sup>1</sup> When a Ḥāfiẓ wanders from the current position of recitation to another place because of apparently-identical verses.

5. That travel agent only robs the guests of Allah.
6. This Mawlvī, who goes on pilgrimage every year, should be asked as to where he brings such amount of money.
7. What do you know? He has contacts in parties whereby he gets his expenses managed for Hajj pilgrimage.
8. So-and-so, who goes on Hajj pilgrimage every year, actually brings back goods for sale. He spends on one hand and saves on the other.
9. That pilgrim is totally unaware of the rulings of Hajj.
10. Lo and behold! He has put on Ih̥rām incorrectly.
11. He doesn't know how to put on Ih̥rām correctly.
12. I told him not to look here and there but he was still looking while circumambulation.
13. He didn't comprehend the method for 7 rounds of Sa'ī. He walked back and forth 14 times and was exhausted.
14. In Makkah, he admitted his mistake and sought from me a solution to which I replied, 'You have to do Dam to make amends'. So, he laughed and said, 'Allah will absolve.'
15. He seems healthy but he didn't go for a single day to perform Ramī at Jamarāt as he was afraid of the massive crowd. He assigned someone to stone on his behalf. I told him the causes upon which Dam becomes Wājib. However, he turned a deaf ear.
16. I saw him slaughter a lamb (a very young sheep) for Hajj sacrifice. When I described the Shar'ī rulings and told him that the sacrifice was null and void and that he would have to do it again, his temper ignited.
17. The pilgrim, who is getting his hands kissed, is grossly ignorant. He didn't know even a single ruling of Hajj.
18. That pilgrim is grossly ostentatious. Look, how he has decorated his house and suspended as sign inscribed with of 'Hajj Mubārak'! (With good intentions, it is ok to suspend a sign and decorate the house).

19. That pilgrim is such a great show-off. He was telling each and every one that that was his 12<sup>th</sup> Hajj. (With good intentions, the one who mentions to others that he has offered Hajj a certain number of times; is not a sinner. The one, who labels the other as show-off, without having any evidence, commits false accusation. If one does have evidence, then he indulged in the sin of backbiting standing in line for blazing inferno).
20. He wouldn't stay for a long in Masjidaīn Karīmāyn.
21. He would hang out in the markets.
22. He did a lot of shopping. Now, he will argue for the weight at Jeddah.
23. He will walk through bribing the custom officer.
24. He would weep a lot listening to Na'at in his homeland but now the water of his eyes dried off after he reached Madīnah.
25. Every time, that Ḥājī of our Qāfilāh is found asleep.
26. He does not perform 'Umrah;
27. Nor does he perform supererogatory circumambulation.
28. Whenever I say to go on pilgrimage, he makes lame excuses of illness.
29. However, he seems to be well at mealtime and doesn't wait to be seated for eating at dining-mat.
30. Check that fat pilgrim! He looks weird whilst performing Raml.
31. The policeman standing in front rebuked me yesterday for nothing.
32. Both pilgrims are always found gossiping outside Ḥaram. They should be worshipping here in abundance. May Allah عَزَّوَجَلَّ bless them with righteous path.
33. I had suggested to him but he didn't consider studying the book on Hajj. Now he seems to ask everybody about the rulings of Hajj.
34. So-and-so pilgrim is so unfortunate; he missed to offer 40 supererogatory Ṣalāh in Masjid-un-Nabawī due to sluggishness.

### 13 Examples of pointless questions asked to pilgrim

These 13 pointless questions are not impermissible; but ponder over their expediency before asking. Do not ask if it seems unreasonable, because some of the questions are embarrassing to pilgrims; some of them are to put him in confusion and some of them, if answered carelessly, may engender the sin of lie. Therefore, silence is gold.

1. Haven't you faced any difficulty during the journey?
2. Wasn't that crowded?
3. Wasn't there inflation?
4. Did you rent a suitable place to stay?
5. Was the house far or near from Ḥaram?
6. What was the weather like?
7. Was it hot there?
8. How many times would you perform circumambulation daily?
9. How many times did you perform 'Umrah?
10. Did you make supplication abundantly in Makkaḥ for me?
11. Was your tent near or far from Jamarāt in Mina?
12. How many days of stay were you blessed with in Madīnah?
13. Did you say Salām on my behalf in Madīnah?

### 25 Expressions of backbiting regarding Na'at reciters

1. He is a Mirāṣī.
2. He does not know the accurate way to recite Na'at.
3. His voice is just so-so.
4. He has an unpleasant voice.
5. His voice is like an uncontrolled beating of a drum.
6. He imitates other Na'at reciters tones.
7. He copies the stanzas of lyricists, and attributes his name on it.
8. He recites Na'at for money.

9. He recites Na'at as a profession.
10. He attends all gatherings of the rich.
11. His sincerity is questionable.
12. If there are more attendees; or
13. If the sound system is present, he recites Na'at.
14. He does not leave go of the micro-phone when he comes.
15. He does not give other people a chance.
16. He deliberately acts as if he is weeping.
17. He is wearing an expensive garment. The host of the gathering might have bought it for him.
18. Look at how he is reciting! It seems as if he is singing.
19. Look at him; he is sleepy yet he wants to recite Na'at because he will get paid.
20. He repeats the stanzas which cause people to give him more money.
21. As soon as he becomes aware of a certain gathering, he rushes there for the greed of money; even if he is not invited.
22. He recites Na'at for the whole night, but does not offer Fajr Ṣalāh with Jamā'at.
23. He won't have time for you. It is his season to hoard a lot of money. Show him big notes, and he will come.
24. He probably got insufficient money last time, which is why refused to attend the gathering this time.
25. He flatters company executives and Na'at recording producers so they release his Na'at album.

### **19 Expressions of backbiting regarding Na'at gatherings, meetings, and congregations**

1. This Muballigh or Maulānā or Na'at reciter should not have stood up, now he is not going to leave go of the microphone.
2. He has a pleasant voice, which is why he is commended when reciting the Quran. You know, he does make many Tajwīd mistakes.



3. His pronunciation is always wrong.
4. He does not know how to give a speech; or
5. Read a Na'at.
6. Let's leave; he will lecture for a long time.
7. His voice modulates when the money is showered.
8. He demanded for a return ticket when we invited him to our city.
9. This Na'at reciter is very arrogant.
10. He is only familiar with one Na'at piece.
11. He plagiarizes other Na'at reciter's tones.
12. He did not prepare for his speech, which is why he is wasting time by nattering away.
13. He does not recite any verse, just talks about stories and narrations.
14. His voice is fine, but there was no useful information in his speech.
15. His speech was really electrifying but lacked evidence.
16. Our Imām does not talk about any Sunnaḥs because he always talks about the people associated with the various sects.
17. Today, the Imām's speech was not inspiring.
18. This Imām always comes late in gatherings.
19. So-and-so only delivers a speech full of passion, but we understand little or nothing.

### **An irresponsible young man**

In order to rid the habit of backbiting, and to stay steadfast in the path of Ṣalāḥ and Sunnaḥ, then stay attached with the Madanī environment of Dawat-e-Islami. Guide your everyday acts according to the Madanī In'āmāt questionnaire, and travel with the devotees of the Prophet in Madanī Qāfilāḥ. In addition, take part in the weekly congregation from the beginning to the end. The blessings of Ijtimā' can be realized from the following Madanī parable. An Islamic brother from Markaz-ul-Auliya, Lahore sent me a letter stating: I was an irresponsible and careless young man. I would always carry out my acts according to my own desire. I was misled by the love of the world, and was severely intoxicated by sins. I used to produce tunes from tapping on the lunch boxes and was a

famous personality in my family for singing childish songs and mimicking the Qawwālī singers. It was my habit to converse jokes, read poems, sing songs, and dance on weddings, and to make people laugh.

I was a student at the time and an Islamic brother wearing an ‘Imāmāḥ used to visit my elder brother. Once, my brother also introduced me to him, and he invited me to attend Dawat-e-Islami’s weekly Ijtimā’. Upon his invitation, I attended the weekly congregation, and I heartily liked it. I started attending the congregation regularly, and also began to invite my classmates; they also started to attend the weekly congregation. *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, I started performing the Ṣalāḥ regularly, and as the time passed, I adorned my head with the ‘Imāmāḥ. Upon seeing the ‘Imāmāḥ, my family used to oppress me; and they would forcefully pull the ‘Imāmāḥ from my head. I used to be stopped from giving Dars, and when I grew my hair according to Sunnah, they forcibly cut my hair. My beard had not grown yet [as I was young], but I had intended to keep a fistful.

Even after such circumstances, the strength of Madanī environment, and the company of devotees caused me to get closer and closer to the Madanī environment of Dawat-e-Islami. Listening to the speeches from Maktaba-tul-Madīnaḥ gave me strength, and taught me how to be patient. *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, the Madanī environment also started inspiring my family members, and the family members who used to stop me from travelling in Madanī Qāfilāḥ, gave me permission to travel for 12 months. The weekly congregation of Islamic sisters started in my house and my father adorned his face with the beard. At the time of narrating this story, I am the incharge of State Committee of Dawat-e-Islami.

*Garchay fankār ḥo, Qāfilay mayn chalo*

*Go gulūkār ḥo, Qāfilay mayn chalo*

*Khuld darkār ḥo, Qāfilay mayn chalo*

*Fazl-e-Ghaffār ḥo, Qāfilay mayn chalo*

*If you are an actor, let’s go to Qāfilāḥ*

*Or a singer, let’s go to Qāfilāḥ*

*Desire Paradise? Let’s go to Qāfilāḥ*

*Blessing of your Forgiver, let’s go to Qāfilāḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Ten ill omens of sins

Dear Islamic brothers! Did you see that how inspiring the Madanī environment of Dawat-e-Islami is? The attendance in weekly congregation and the company of the devotees of the Prophet sometimes bring forth sinful individuals to the virtuous path of Sunnah. It saves one from sins, motivates him to adopt the Sunnah, and increases the good deeds in the Book of Deeds.

Without a doubt, we should all make an ardent effort to leave sins because it bodes ill omen. On page 48 of *Ānsūn kā Daryā* [the 300-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami] it is cited: Amīr-ul-Mūminīn Sayyidunā ‘Umar Bin Khaṭṭāb رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that do not be deceived by the quote of Allah عَزَّوَجَلَّ:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ  
أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا

For one who brings one good deed, ten like it; and one who brings an ill-deed  
will not be repaid but with one like it.

[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūrah Al-An’ām, Verse 160)

Even if the sin is just one, but it brings forth ten ill omens with it:

1. A person displeases Allah عَزَّوَجَلَّ by committing sins, and indeed Allah عَزَّوَجَلَّ is Capable to punish.
2. He, the one who commits sins, makes Satan happy.
3. He distances himself from Paradise.
4. He gets closer to Hell.
5. He harms his own life – the most precious thing.
6. He turns his pure Nafs corrupt.
7. He hurts Kirāman Kātībīn [i.e. angels writing his deeds].
8. Such individual saddens the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in his blessed shrine.

9. He makes all the creatures from earth and the Heavens, a witness to his disobedience.
10. He breaches the trust of all humans and disobeys Allah ﷺ.

#### 40 Examples of backbiting amongst Na'at reciters

Na'at reciting is indeed a great form of worship, and having a pleasant voice is indeed a blessing from Allah ﷺ. However, there is a grave test for such people – only he is successful who has sincerity. Many Na'at reciters are indeed the devotees of the Prophet, who without any worldly greed immerse themselves in the love of the Prophet, when reciting Na'at. Such Na'at reciters indeed steal the hearts of millions, while other Na'at reciters show great irresponsibility and are very decadent. The hearts of such Na'at reciters are empty of the fear of Allah ﷺ and they not only accuse others, but also backbite, mimic, and ridicule people. May Allah ﷺ make them the true devotees of the Prophet for the sake of Sayyidunā Ḥassān رضي الله تعالى عنه!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

For the purpose of rectifying such Na'at reciters, let me present 40 examples of expressions that are often uttered by the Na'at reciters:

1. I do not know where this Imām came from. He will lecture for a long time.
2. People are bored and leaving, but he is not willing to leave the microphone.
3. The lighting arrangement was bad.
4. The stage was not fully decorated.
5. It is so hot; they should have at least arranged a fan for Na'at reciters.
6. This sound system is useless; it is producing sound of low quality!
7. Cordless microphone was also not up to the quality.
8. That Na'at reciter took all the time, he did not give us any time. He gave me a chance at the end of the gathering.
9. He gave me insufficient time.
10. This Na'at reciter should not have come to the microphone; he changed the mood of the gathering; and reaped all the money that was showered by the people.

11. Man, this Na'at reciter emptied everybody's pocket by reciting a new Na'at; there is nothing left for us.
12. Ah, why was he given the microphone? First of all his voice is bad, and secondly, he will stay for a long time. People will leave, how will we recite Na'at?
13. He does not know how to recite the Na'at of A'lā Ḥaḍrat ﷺ.
14. He recites in an orthodox tone.
15. He does not know how to modulate the voice.
16. He does not know how to recite the Na'at which inspire people.
17. He does not know how to recite Arabic Na'at.
18. He messes up the tones of the Na'at.
19. Such Na'at reciter only attends the gathering where the money is showered and recites Na'at according to the situation there.
20. Do you see his facial expressions when he recites Na'at?
21. Do you see his style of reciting Na'at? He makes such bad facial expressions that it is hard to control our laughter.
22. The one, who was organizing the gathering, was very stingy; he did not put his hand in his pocket.
23. That Na'at reciter's voice is good, but he is proud.
24. He is a very well-known Na'at reciter; he does not even look at lowly Na'at reciters like us.
25. He kept all the wealthy individuals with him on the stage.
26. He has become arrogant now.
27. His tone does not match the lyrics.
28. His voice looks good on the sound system only when the echo is turned on.
29. His passion rises when the money showers.
30. He recites with more vigour when there are more people.
31. Such Na'at reciter has a lot of time on his hands, therefore he makes new tones.
32. Man, he acts as if he is the most popular Na'at reciter; he comes to the gathering when it is his turn and leaves when he is done.

33. The two Na'at reciters, who recite Na'at together, do not even talk to anybody.
34. He always recites the same Na'at.
35. He mimics so-and-so Na'at reciter.
36. I wonder where he has plagiarized the poetry from.
37. The one, who is organizing the gathering, did not give respect to the Na'at reciters.
38. He is very stingy; he did not even give me the taxi fares.
39. I digested all my food because of the energy I had to use reciting the Na'at, then I found out that the host had not arranged for any food.
40. The host of the program yesterday was very generous; it was awe and wonder to have Rs. 1,200 when I tore open the envelope. Whereas, the host of the program held today is very stingy; he only gave Rs. 100.

### **13 Examples of backbiting about the people of the sound system and cinematographers**

1. His sound system is out of date.
2. He did not mix the vocals properly.
3. The sound is not up to the standard.
4. He does not know how to skilfully operate the device.
5. As the voice modulates, he does not change the rhythm of the sound.
6. He sent his kid, and he himself went somewhere else.
7. He did not bring a good sound mixer.
8. Speaker system is small and obsolete.
9. The mic stand was rusty.
10. Na'at reciter did not like it.
11. The cameramen deliberately came late.
12. He did not bring a good camera.
13. He does not even know how to hold the camera, how will he record the program?

## 10 Examples of backbiting regarding Muballighs and speakers

1. He becomes proud when we ask him to give a speech.
2. He shows vanity for no reason.
3. This Imām demands an unacceptable amount of money; he is out of our reach.
4. He does not only ask for the amount of money to deliver a speech but also demands for the conveyance.
5. He does not prepare for his speeches.
6. He just read the booklet.
7. He attributes his success in the speech.
8. He gives speeches without the permission of his Nigrān.
9. He does not honour his Nigrān.
10. He fabricates expressions of sadness and emotions.

## 37 Expressions of backbiting about Imām and orators

1. The Imām is very ugly.
2. You had to bring Him? Seriously, you did not find any other Imām?
3. Imām has a very modern mind; he does not wear any simple clothes.
4. Imām's hairstyle seems very odd.
5. He does put oil in his head or in his beard.
6. Imām does not even know how to tie an 'Imāmah.
7. He often does not reach on time for Ṣalāh.
8. You come on time, the Imām before you, was hardly ever on time.
9. The Imām does not raise his hands properly to recite Takbīr.
10. After saying Takbīr, he lets his arms loose on the sides and then fastens his hands. He is unaware of the Sunnah way to fasten the hands (right hand over the left in Ṣalāh).
11. Imām's Qirā-at in the Ṣalāh is not pleasant.
12. His Qirā-at in Fajr Ṣalāh is long.
13. He forgets his Qirā-at.
14. He recites the Sūrah out of sequence; his memory is weak.

15. His voice is not resonant.
16. Imām keeps his head up during Ṣalāh like he is looking at the moon.
17. He rolls his eyes during Ṣalāh.
18. He does not keep his eyes on the place of Sajdah during Qiyām.
19. He does not bow down properly in Rukū’.
20. I wonder why the Imām finishes his Ṣalāh so early. He is quick off the mark.
21. Imām gets back to his room right after Ṣalāh; he does not even stop to meet the brothers.
22. Did you know, today’s Ṣalāh was lead by Muazzin. After Ṣalāh, I went to Imām’s room and he was sleeping. I woke him up or else he would have missed his Ṣalāh.
23. His mindset is not very religious.
24. He does not support any Madanī activities.
25. Today, Imām was roaming around without ‘Imāmah. What kind of Dawat-e-Islami’s member he is!
26. He does not attend the learning session in Ijtimā’.
27. He never travelled with Madanī Qāfilah.
28. His style of conversation is not according to Dawat-e-Islami.
29. He does not even remember the names of people who offer Ṣalāh.
30. He is so skinny that he looks so funny sitting on the pulpit.
31. He is fat.
32. He has a paunch.
33. He does not observe ‘Parday mayn Pardah’.
34. He starts his speech very late.
35. His style of speech is just so-so.
36. His speeches are not inspiring.
37. His voice sounds croaky if the microphone does not function owing to the power failure.



## 15 Expressions of backbiting about the Masjid committee

1. He is just a president on paper, someone else runs the show.
2. If you appoint such leaders, then that is how the Masjid will be.
3. He himself does not donate any money, but he keeps forcing me to.
4. He gives the honorarium to Imām in advance; I [Muazzin] do not know why he dislikes me.
5. He starts providing evidence for his argument; he does not even listen to anybody.
6. His mind is still childish.
7. He does not think before he speaks, he speaks whatever comes in his mind.
8. He does not care about anybody's helplessness.
9. He gave me 200 rupees for assistance. What will that little money do?
10. Such-and-such employee is his friend, which is why he does not ask him about his absence, but if I [Muazzin] miss just one day, then he asks me a gazillion of questions.
11. Let's see if he can survive with the amount of money he pays me.
12. I have been here for years and but he complacently told why I was wasting my time and to do something.
13. He considers himself a great leader; he does not even come for Fajr Ṣalāh.
14. He does not let any Imām or orator stay.
15. The caretaker of the Masjid is very argumentative.

## 68 Expressions of backbiting in religious gatherings

May Allah ﷻ save us from the crafty devices of Satan because he instigates the religious group to backbite and opens the doors to numerous sins. This accursed has made such phrases, which the religious groups utter without knowing that it was backbiting. In this context, following 68 expressions are listed which, if used without Shar'i permission, may fall into the category of backbiting, calumny, suspicion or telltale:

1. Such-and-such person is not religious.
2. He does not understand Sharī'ah.
3. What are you talking about – our Masjid's Imām is on a wage.

4. Our Muazzin [or such person] makes plans with rich people.
5. He is not a practising Muslim.
6. He lacks Islamic knowledge.
7. He does not even know how to offer Ṣalāh.
8. Such individual is more practising than him.
9. He advises the world, but does not advise his family members; that is why his daughter, sister, or wife roams in the market without properly covering themselves.
10. There are many people, who are better than him.
11. He boasts
12. He praises himself.
13. He likes to listen to his praises.
14. He is on the road to fame.
15. He only does it for fame.
16. He wants to be praised.
17. He likes to be praised.
18. He is getting fat.
19. He likes to sit in the front.
20. He is enthusiastic about coming in front of the camera.
21. Tattletale (22. He is dissembler. (23. Hypocrite
24. Unfaithful
25. He is disloyal.
26. He backbit;
27. accused such-and-such person;
28. suspicioned;
29. told a lie; and
30. committed misdeed (31. Loafer (32. Gambler (33. Drunkard
34. Drug addict (35. Nicotine addict (36. Heroin addict

37. Opium addict
38. He is characterless.
39. Intoxicated (40. Adulterer
41. He is sodomite.
42. He stares at girls.
43. His mind is dirty. My father does not care about Ḥalāl or Ḥarām.
44. My elder brother does not offer Ṣalāh.
45. My sister does not cover herself.
46. My parents quarrel with each other.
47. Nobody in my house knows how to recite the Quran.
48. Younger brother watches movies and dramas.
49. He talks as he is a Sufi; but
50. Does not offer a single Ṣalāh.
51. He follows rich people.
52. He did not have money to drink tea – how did he buy a car?
53. He probably stole the Masjid's charity money.
54. He has a pot-belly because of eating free food.
55. He will first talk about himself in the speech, and then he will talk about the point.
56. He goes beyond the time allotted to him and eats into the time allotted to other scholars.
57. He is more enthusiastic in big gatherings or Ijtimā'.
58. He cannot even talk in his own Masjid.
59. If somebody does not kiss his hand, he gets upset.
60. If we do not pay him, or prepare delicious food, then he will not attend next time.
61. He befriends those who see eye to eye with him and hates those who contradict him.
62. He likes his praises.
63. He has memorized four speeches, wherever he goes, he delivers those speeches.

64. He considers himself a great Islamic scholar.
65. Is he really an 'Ālim?
66. His Madrasah only hires such scholars, who give Fatwā according to his consent.
67. His arrogance has reached sky high – he thinks that he has accomplished a lot by reading a few treatises.
68. He is green in this organization and has started giving us advices.

### 61 Diverse expressions of backbiting

1. Worldly-minded
2. He follows his Nafs.
3. He oppresses his wife.
4. He is not willing to return the loan.
5. Thief (6. Treacherous (7. Faithless (8. Betrayer (9. Swindler
10. He defalcated the fund.
11. Testy (12. Hard-hearted (13. Traitor
14. He acts as a spendthrift when it comes to other peoples' money.
15. He is ingrate.
16. He is stupid. (17. Fugitive (18. Unintelligent (19. Idiotic (20. Airhead
21. He is dumb (22. His intellect has gone for a ride.
23. He is dim-witted. (24. Suspicious (25. Wary
26. He does not fulfill his duty.
27. He eats Ḥarām sustenance. (28. Proud
29. He is obstinate.
30. He is swollen with pride.
31. Greedy (32. Tight-fisted (33. Stingy
34. He is willing to die, but is not willing to spend a penny.
35. He is a penny-pincher.

36. It is his way or the highway.
37. He does not allow anyone to ring the bell.
38. He propagates his own skills of leadership.
39. He ingratiates.
40. He intimidates. (41. Finicky
42. Bloodsucker (43. Stubborn (44. Cunning
45. Slavish
46. Money is like a magnet for him, wherever he sees it, he moves towards it.
47. He is well-heeled; or (48. Well-to-do
49. He is materialistic.
50. He does not care about poor people.
51. He is money-oriented.
52. Bootlicker
53. Flatterer (54. Toady
55. Sycophant
56. He is obsequious.
57. He interferes.
58. He is shameless; his cell phone was ringing in the Masjid today as well.
59. He thinks he is very clever.
60. He is so selfish.
61. He is self-centred.

### **15 Examples of backbiting regarding people wasting time on their jobs**

1. He comes late, but tells his employer that he came in on time.
2. He wastes his working hours by beating about the bush.
3. He spends work hours doing his own personal things – despite that he receives full salary.

4. He is dear to the employer, which is why he is never inquired about.
5. He is a hurdle between me and my promotion.
6. I could have gotten the promotion, but did not because of him.
7. He is lower in ability than me, but still gets equal salary.
8. The employer is senseless; he does not know how employees work based on their ability & agility.
9. I do not give him the task, he will not accomplish it.
10. He does not know how to teach.
11. He makes a lot of mistakes in his work.
12. He consumes a lot of time finding out the references for the bibliography.
13. His translation is useless.
14. He takes many days to finish a task.
15. He took many days to accomplish a low-key task.

### **A lump of cancer in the underarm**

In order to rid the habit of backbiting, and to stay steadfast in the path of Ṣalāh and Sunnah, stay attached to the Madanī environment of Dawat-e-Islami. Act upon the Madanī In'āmāt questionnaire, and travel with the devotees of the Prophet in Madanī Qāfilah.

Let me present a Madanī parable for your inspiration: An Islamic sister narrated from Nayabad [Bāb-ul-Madīnah, Karachi] that lumps appeared in my underarms, and the doctors declared it as cancer. I was astonished to hear about my reports, but I was helpless. What else could I do? I used to cry and console myself, as my condition started to worsen everyday. My state was so bad that I vomited for three days.

An Islamic sister consoled me, and with the intention to call me towards righteousness, invited me to attend the weekly Islamic sisters Ijtimā', that takes place every Wednesday, in Nayabad, Karachi. She said, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, your suffering will be relieved by the blessings of the Ijtimā'. *أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, by the blessing of attending the Ijtimā', the symptoms started to disappear.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I am healthy now, and the doctors were astonished to see the positive results. We cannot explain the benefits and the blessings of the Ijtimā’ – it caused a fatal disease, like cancer, to disappear.

*Paṛay ā kay kaysī bhī uftād tum per  
Na ghabrānā lay gā bachā Madanī Māḥaul  
Ay bīmār-e-‘iṣyān tū ā jā yahān per  
Gunāḥaun kī day gā dawā Madanī Māḥaul*

*No matter how many ailments you are faced with  
Do not be anxious; will save you Madanī environment  
O the one afflicted with disease of sins, step forward  
Medicine to heal from sin will be given in Madanī environment*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

## 26 Examples of backbiting committed among students

1. Such a such student is dull in studies.
2. He cannot pronounce the words correctly.
3. His pronunciation is incorrect.
4. His memory is weak.
5. Tedious minded (6. Nit-wit (7. Illiterate (8. Uneducated
9. He takes his time to understand the lesson.
10. He is illogical.
11. He quarrels
12. He passed the exam by (13. cheating; (14. bribing; and
15. using his personal influence on the examiners.
16. He studies hard, but the examiner made it unfair. The teacher gave such student, who is dull in studies, more points than me.
17. The religious institution’s principal loves to hear his praise [or is unfair or oppressor]; that boy was at fault, but he suspended me.

18. Such-and-such student was suspended for no reason; our principal is indeed performing acts of injustice.
19. He does not even provide enough grocery to the cook; how will he prepare good food!
20. The principal is always sitting in his room; he should come to our classroom and see what kind of environment we are studying in.
21. Organization is only concerned with collecting charity money, but they are not interested in spending on us.
22. Such bad food! Our cook forgets to check the food after putting it on the stove; even the principal does not inquire.
23. The leader of the organization bought a house and a car from the charity money, but failed to install a fan in our classroom.
24. The donated meat of the organization goes straight to the principal's house; nobody even knows about it.
25. Our librarian is dull-minded, whenever we inquire about a book; he shakes his head as in saying no.
26. Such-and-such student spent a week on vacation, and he was allowed to join the class, but I was absent for just two days, and I was suspended. What kind of justice is this!

## 22 Phrases of backbiting about teachers

An individual teaching Islamic knowledge is indeed worthy of great amount of respect, but some irresponsible students tend to dishonour their teachers' prestige, ridicule them by mimicking their acts, illegitimately accuse them, harbour suspicion, and backbite. Here are 22 phrases of backbiting regarding teachers, with the intention to rectify the students:

1. The teacher is angry today. It looks like he quarrelled at home.
2. He used to teach in such-and-such religious school.
3. They used to pay him less so he came to our school for higher salary.
4. Repent! Repent! Our teacher [or scholar] goes to female students' home to teach.
5. Our teacher focuses on that rich student more than he focuses on poor students like us.



6. The teacher leaves no opportunity to disgrace me.
7. He oppresses students for no reason.
8. He became a teacher; he does not even know how to teach.
9. Did you see how the teacher was astonished after hearing my question!
10. If the teacher is asked a question regarding the textbook, he wastes time by talking about other things.
11. The teacher answered that question incorrectly; let me show you in the book.
12. The teacher himself does not know how to read a sentence; that is why he asks us to read.
13. The teacher does not even know how to translate.
14. The teacher extends the lesson for no reason.
15. I am being forced to learn from so-and-so teacher. If I could, I would deprive himself of his subject and assign it to someone else or I would have him expelled from Madrasah.
16. So-and-so pretends to be a 'Master of Elaboration'. He prepares the lessons after going through books in Urdu that explain a certain concept thoroughly; he cannot lecture until he goes through it.
17. The teacher did not prepare for the lesson today, which is why he wasted time by talking about irrelevant topics.
18. When he [the teacher] was a student, he used to be so dull in studies that his teacher would always debase him.
19. I am astonished to see how such student passed with flying colours in a test. The teacher probably gave him the questions in advance.
20. Such teacher's mind is not Madanī [he does not work for Dawat-e-Islami]; he never talks about Madanī work.
21. Such-and-such teachers do not get along; they always talk against each other.
22. Our teacher [or scholar] is showing too much interest in such Amrad.

## 67 Expressions of backbiting that take place in Madanī environment

Satan causes Muslims to commit sins, in the pious places like Makka-tul-Mukarramah, in Masjid, Mina, Muzdalifah, and in ‘Arafāt. Satan does not leave the people performing Hajj, nor does he leave the people performing ‘Umrah. Similarly, Satan also provokes Islamic brothers and sisters from Madanī environment to commit sins; he makes them backbite in a way that they do not even realize that they perform such ill sin. Therefore, let me present 67 expressions of backbiting that particularly take place in Madanī environment, so we can save ourselves from these [and similar] expressions:

1. He does not obey the Madanī committee.
2. He has a critical mind.
3. His mindset is still not right.
4. He quarrels with Nigrān Islamic brother.
5. He disagrees to almost everything.
6. He does not perform any Madanī work, but loves to be a Nigrān.
7. He stood in front of the member of Shūrā committee of Dawat-e-Islami wearing a tight ‘Imāmah.
8. He does not wear ‘Imāmah on his head all day.
9. He tried a lot, but he does not know how to tie an ‘Imāmah. He always asks somebody else to bind it for him.
10. How come he delivers Dars; he should listen to Dars first.
11. It is his habit to come to the Ijtimā’ late.
12. He has never travelled in the Madanī Qāfilah.
13. I talked to him millions of time, but he never turns in his Madanī In’āmāt card.
14. He does not perform the supererogatory prayers of Ishraq and Chāsht.
15. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, our Masjid holds Tahajjud with Jamā’at, but our Nigrān does not support us.
16. His Bayān is not according to the rules stipulated by advisory committee.

17. His Bayān is similar to the Bayān of Mawlvīs.
18. How will he give Dars, as he does not know how to read Urdu?
19. How will he call people for Fajr Ṣalāḥ, firstly, ask him if he wakes up for Fajr Ṣalāḥ.
20. Our Nigrān always sides with that other person; he only listens to him.
21. He does not put a Madanī guard on his tongue [or eyes, and stomach].
22. He is not a devotee; he is cunning.
23. His mind is not Madanī [he does not work for Dawat-e-Islami].
24. My father or elder brother is materialistic.
25. He does not allow me to attend Ijtimā’.
26. He does not allow me to listen to Sunnah-inspiring cassettes.
27. He is not enthusiastic about following the Sunnah.
28. His Bayān is not effective.
29. Such-and-such person is a better Muballigh than him.
30. I did not feel good with his Bayān.
31. He extends his speeches.
32. He does not follow his own sayings.
33. He is a show-off.
34. He cries, so the public can see him.
35. He tried to bring the tears out wilfully.
36. He deliberately causes his voice to modulate in supplication [or Na’at].
37. He brags.
38. He follows fashion.
39. He pretends.
40. He gets into the state of spiritual ecstasy (Wajd) in front of people.
41. He secretly watches movies.
42. He enjoys listening to music.

43. He befriends Amrads.
44. He likes people to stand in line to meet him.
45. Our Nigrān gives a Bayān in every other Ijtimā'.
46. He does not give me permission to give Bayān in the fear that I might do better than him.
47. Nigrān called some bad vocalist Na'at reciter on the worship night, he did not allow us [more experienced] to even step on the stage.
48. Our Nigrān wants fame.
49. He does not persuade the Islamic brothers to revere or respect the Markaz.
50. Nigrān has its own circles of friends; he does not look upon new Islamic brother.
51. He does not allow anyone to come forward.
52. He does not show any interest in former Islamic brothers; he has put them aside.
53. Such-and-such person told somebody about Nigrān's mistake; the Nigrān relieved him of his current duties in retribution.
54. I think the preacher supplicating in the Ijtimā', forgot to look at his watch; therefore, his supplication lasted for a long time. Our hands got tired.
55. Again, the Islamic brother, who is responsible for making announcements, took very long.
56. Brother, all the rules are for us, they can do whatever they want.
57. Our local Nigrān is well aware of my capabilities, which is why he does not allow me to give Bayān in the Ijtimā'.
58. He has pre-planned it with the Nigrān, which is why he got the Bayān for auspicious night; he did not even ask us once.
59. He sends me to places where no one else wants to go.
60. He asks us to stay the whole night after Ijtimā', but he himself leaves after Salām.
61. The one, who used to shave regularly, came in Madanī environment through my Individual effort, but now, he does not even look at me.

62. Such-and-such Islamic brother never helped us regarding Madanī work, but he considers himself a Nigrān.
63. Today, he is very loyal to Madanī committee; we will see when they kick him out.
64. He disrespects his Pīr.
65. He used to criticize the committee, but now he sings their songs as he has been given some responsibility.
66. I heard that such person was discharged from his responsibility; he might have done something fishy.
67. He might have embezzled charity money.

## 26 Examples of backbiting regarding Madanī Qāfilāḥ

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, by travelling in Dawat-e-Islami's Madanī Qāfilāḥ, numerous people are guided to tread on the path of righteousness. The ones, who do not offer their Ṣalāḥ on time, get into the habit of offering Ṣalāḥ on time; and the ones who commit various criminal acts begin to follow Sunnaḥ. Satan who does not leave a believer alone in the Masjid, nor in the Ka'bah, then how will he leave the devotees travelling in the Madanī Qāfilāḥ alone. Therefore, some naive brothers become the prey to Satan's tricks, and start backbiting. Let me present 26 expressions of backbiting, regarding the Madanī Qāfilāḥ, to wake such individuals up:

1. The leader of this Madanī Qāfilāḥ is better than the previous one; the other one had bad manners.
2. When we travelled with him, we did not enjoy anything.
3. That Islamic brother does not follow the Madanī schedule.
4. He is always sleeping whenever we see him.
5. He disappeared during the time to call people toward righteousness, but;
6. he quickly sat down during the meal.
7. The one, who got the responsibility to cook during this Madanī Qāfilāḥ, does not even know how to cook.

8. The last cook was indeed better than him.
9. The one, calling people toward righteousness, made some mistakes as he was nervous.
10. So-and-so shopkeeper is hard-hearted.
11. We have come to call him towards righteousness, but he does not even look at us.
12. The Imām of this Masjid always frowns upon us, and;
13. He does not even sit to listen to Dars because of some discord.
14. Brother, you were not with us last time, the Imām quarrelled with the preacher for no reason at all.
15. The caretaker of this Masjid is just so-so.
16. He is not happy when the Madanī Qāfilaḥ comes.
17. He starts arguing when we turn the lights or fans on.
18. He picks on just about everything we do. We have a good rapport with so-and-so Islamic brother, which is why he is allowing us, otherwise;
19. He would not even let us stay.
20. So-and-so person indeed travels for at least 3 days every month, but he does not do any Madanī work of Dawat-e-Islami during other days.
21. He is lazy in offering his Ṣalāḥ.
22. The thing is that his employer likes Dawat-e-Islami; therefore, he gives him money to travel in the Madanī Qāfilaḥ, and does not reduce his salary. The reality is that he is getting a free ride, which is why he spends freely.
23. So-and-so person was also supposed to travel in Madanī Qāfilaḥ, but he gave petty excuses and lied at the last moment.
24. When so-and-so person was called in Masjid, he heartily promised by lowering his head, but see, he never came. He broke his promise.
25. So-and-so Muballigh's speech was too long, today.
26. Such-and-such people from our area are very irreligious, no matter how often they are persuaded; they do not come in the Masjid.

## **A fable about Islamic brothers who have distanced themselves from the Madanī environment**

Satan does not even spare those who sympathize with those who are upset with an Islamic brother, or are distanced from the Madanī environment. In their feelings of sympathy, they fall into committing the sins of backbiting and they do not even realize. Let me present a fable of backbiting to elaborate.

Zayd asked Bakr:

Why do we not see Walīd in Ijtimā' nowadays, is everything okay?

Bakr replied:

You do not know that:

- ❖ He was disrespectful with our Nigrān; and
- ❖ He shouted in the anger.

Zayd:

- ❖ So that was the reason, I greeted him earlier, but he did not answer;
- ❖ he was frowning; and
- ❖ he is indeed very arrogant, but we should not lose him.

Bakr:

- ❖ He does not even talk to me in a good manner.
- ❖ I do not know, what he thinks of himself.

Zayd:

- ❖ I know he is disrespectful.
- ❖ He does not know how to talk.
- ❖ He takes time to understand.
- ❖ This is because he is illiterate, but we should save him; else
- ❖ He will stop performing Ṣalāh; and
- ❖ He will start to shave.
- ❖ He will also start to watch movies and dramas; come let's go, we will try to bridge the waters.

### Alas! We do not know how to converse

My dear Islamic brothers! Did you see how Satan bamboozles those who perform Madanī work! Zayd and Bakr uttered thirteen expressions of backbiting and three expressions of suspicion during the conversation, and then they go to console Walid! This was just a highlight of the conversations that people have, otherwise the thirteen expressions of backbiting, and three expressions of suspicion are very few in number compared to our actual daily conversations; in a five-minute conversation we will indeed find numerous instances of hypocritical statements, backbiting, ill accusations, exaggerations, hurting others by phrases, suspicion, exposing faults, ostentation, and numerous other sinful acts.

Ah! Our lives have passed, but we have not learnt the proper manner of making conversations. I wish may we be blessed with the Madanī guard on the tongue. I wish that our acts of worship and ardent efforts are not wasted and transgressions of our tongues do not lead us to the fire of Hell. O Allah **عَزَّوَجَلَّ**, we seek mercy from You!

*Bay-sabab bakhsh day na pūch ‘amal*

*Nām Raḥmān ḥay Tayrā Yā Rab*

*‘Ayb mayray na khāul maḥshar mayn*

*Nām Sattār ḥay Tayrā Yā Rab*

*May I be forgiven without accountability*

*As you are the only Forgiver, my Rab*

*May deeds are not exposed on the Judgment Day*

*As you are the only Protector, my Rab*

### Impermissible conversation will push you toward Hell

Sayyidunā Mu’āz Bin Jabal **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has stated that he enquired, ‘Yā Rasūlallāh! Will we be accountable for the words that we utter with our tongues?’ He **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, ‘O Mu’āz, may your mother cry for you, this very tongue will be the root [of accountability], the one that is the cause of people to be thrown, face first, in the fire.’ (*Sunan-ut-Tirmizī*, vol. 4, pp. 280, Ḥadīṣ 2625)

Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān **عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ** has stated in the explanation of this Ḥadīṣ that the tongue is capable of uttering phrases of Kufr, unfaithfulness, backbiting,



calumniation, and ill accusations. It is indeed a stair to climb toward the fire of Hell with dishonour. (*Mirāt-ul-Manājīh*, vol. 1, pp. 53)

*Mu'āf fazl-o-karam say hô hâr khaṭā Yā Rab*  
*Ĥo maghfīrat pa-ay Sulṭān-e-Anbiyā Yā Rab*  
*Bilā-ḥisāb hô Jannat mayn dākhilāḥ Yā Rab*  
*Paṛaus khuld mayn Sarwar kā hô 'aṭā Yā Rab*

*May all my crimes be forgiven for the sake of Your mercy, O Rab*  
*May I be forgiven for the sake of Master of Prophets, O Rab*  
*May I enter into Paradise without accountability, O Rab*  
*May I reside in the neighbourhood of the Beloved Prophet, O Rab*

## 14 Examples of backbiting full of sins

An Islamic brother used to come to Ijtimā' regularly. Now, he is not that regular, or does not come at all. Those who show sympathy for such people are often prone to be victimized by Satan, may Allah ﷻ keep us in His shield of mercy أَلْأَمَانِ وَالْحَفِظِ. Let me present a situation of backbiting regarding consoling a person who used to attend the Ijtimā', but presently does not. Zayd and Bakr commence their conversation like this:

Zayd asks:

Nowadays, we do not see Walīd in Ijtimā', what is the problem?

Bakr answers:

- ❖ He has fallen into the greed of wealth. His family is also planning for his engagement. He apprehensively told me that his family was asking him to get the beard shaved because it had been demanded by the family of his future wife to get the beard shaved and arranged a musical function in the wedding. He really wants to marry that girl; therefore he might have to obey their command.

Zayd:

- ❖ Yes, I also think that he is greedy for money. I also heard that he is in love with a girl, and your conversation also confirms that. Moreover, I heard that he had also started watching movies secretly.

Zayd continues:

- ❖ One Islamic brother told me that Walīd was wearing a headphone, and when I asked him, he lied that he was listening to Na'at. When I forcefully pulled his headphone and listened, a weird song was playing. Walīd felt angry at my action, and he started uttering ill words, but I somehow cooled him down.

Zayd:

- ❖ It is definitely a very delicate situation, but the brother is very beneficial to Madanī environment. Let's go together to convince him, we will talk to him that, 'brother you can shave your beard, but keep it after your marriage. In addition, agree to the musical function. Give your consent to all the impermissible acts commanded by your family, but do not leave Madanī environment because the one, who departs from Madanī environment, tends to drown into the ocean of sins'. Come let's go, we will talk to him.

They go with the burden of sins like backbiting, suspicion, ill accusation and exposing secrets. They are going with ill intentions to advice Walīd to shave his beard, go ahead with the musical program, and to agree to impermissible demands of his family members. Hence, both of the Islamic brothers leave with ill intentions to gain the virtuous deed to console Walīd.

### A secret conversation

Dear Islamic brothers! The above example is for educational purposes only. Note that not everybody commits the same sins, however, some who lack knowledge do fall prey to such activities. Zayd and Bakr not only commit the sin of backbiting, but also commit the sins of listening to backbiting, talking about others' shortcomings, and exposing others' secrets, etc. The fact that the information was shared apprehensively proves that the information was entrusted. In addition, the information itself was revealing shortcomings of others; therefore, not only was trust breached, but backbiting was also committed. In order for it to be categorized as '*entrusted*' one does not have to clearly state '*not to convey this to others*'. The fact that the person looks here and there as if to see if no one else is listening, is also a clean indication that the conversation is supposed to be kept a secret.

The Beloved and Blessed Prophet ﷺ said: **إِذَا حَدَّثَ الرَّجُلُ الْحَدِيثَ ثُمَّ التَفَتَ فَهِيَ أَمَانَةٌ** ‘i.e. When somebody looks left and right during conversation, then that is indeed entrusted.’  
(*Sunan-ut-Tirmizī*, vol. 3, pp. 386, *Ḥadīṣ* 1966)

Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْعَلِيَّانِ has stated in the explanation of the Ḥadīṣ that if somebody talks to you about something secretly and looks here and there apprehensively as if to see if no one else is listening, then his act signals that this conversation is a secret and no one should become aware of it, even if he does not clearly ask you to keep it a secret. **شُبَّخَنَ اللَّهُ عَزَّوَجَلَّ**, what a beautiful knowledge of a believer! (*Mirāt-ul-Manājīḥ*, vol. 6, pp. 629)

### Keep walking towards the righteous path

Dear Islamic brothers! Sincerely repent from the sin of backbiting and continue to ardently tread on the path to righteousness. Do not stop supplicating for being righteous, and also do not let this notion deceive you that you have been in the Madanī environment for long time but have not attained piety, despite the supplications that you have made. It is not necessary that the symptoms of repentance immediately manifest themselves. Keep repenting repeatedly, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will also be blessed. The righteous people always repent and never become overwhelmed.

On page 41 of *Minḥāj-ul-‘Ābidīn* [the 344-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated: Shaykh Sayyidunā Abū Ishāq Isfarāīnī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: I asked Allah عَزَّوَجَلَّ for sincere repentance for thirty years. I turned toward my heart, and I asked Him, ‘O Allah (عَزَّوَجَلَّ), I have been begging for this one thing for thirty years, but I have still not acquired it.’ When I slept, I saw a person in my dream, saying: You are amazed about your thirty years of supplication, but you fail to realize that the thing you are asking for is indeed priceless. Since you are asking that you become a friend of Allah عَزَّوَجَلَّ, have you not heard His phrase:

**إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ**

Indeed Allah [عَزَّوَجَلَّ] loves those who repent profusely, and loves those who keep clean.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 2, *Sūrah Al-Baqarah*, Verse 222)

### Do you consider repentance a small thing?

Ḥujjat-ul-Islam Shaykh Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي has stated: If you repent early, then there is great chance that desire in your heart to commit sins, might be distinguished. The weight of sins may be lowered from your shoulders. In addition, do not be lazy from the hardness of your heart due to sins, but in fact, keep a close eye on your heart because many scholars have stated that hearts blacken with continuous adherence of sins. The blackness of the heart can be felt by a person in a way that the person does not become agitated, does not get a chance to worship, and any advice does not affect (any advice does not touch his heart) him. O my dear! Do not consider any sin a small matter, and despite perseverance on major sins do not consider yourself as having repented.

*Muḥīt dil pay ḥuwā ḥāye Nafs-e-Ammārah  
Dimāgh per mayray Iblīs chā gayā Yā Rab  
Mayn kar kay taubaḥ, palai kar gunāḥ kartā ḥūn  
Ḥaqīqī taubaḥ kā kar day sharaf ‘aṭā Yā Rab*

*Ah, my heart is taken over by sinful Nafs  
As Satan imprisons the mind, O Rab  
I repent, but start committing sins again  
May I be blessed with sincere repentance, O Rab*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
تُوبُوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 16 Examples of backbiting committed regarding the establishment of a committee (Majlis)

1. The Nigrān has taken only those Islamic brothers on in the Majlis who praise him.
2. Majlis members do not get along with each other.
3. I do not know why he was given this responsibility.

4. I have been in the Madanī environment for so long, but the Nigrān fails to appoint me in the Majlis. He [the new Islamic brother] has only been in the Madanī environment for a short period of time, but he was selected.
5. If you want to stay in the Majlis, then agree with everything he says.
6. Such-and-such members from the Majlis were chatting in their room while the Ijtimā' was going on.
7. Iqāmaḥ started, but they are still gossiping in their room; they did not even come for the Jamā'at.
8. Coincidentally, all members of the Majlis are amateurs.
9. The Nigrān of such-and-such Majlis is not diligent towards his responsibilities.
10. He is just a show off.
11. Such-and-such Nigrān does not keep his office clean.
12. There are scattered things around everywhere.
13. Such-and-such member from our Majlis does not know how to call people toward righteousness.
14. He argued with a new Islamic brother, I reached there on time, and rectified the situation, but the new Islamic brother was already upset.
15. Such-and-such Nigrān does not fulfill his responsibilities. We cannot even discharge him from his duties because he may break off and create another group, and act against us.
16. Such-and-such Nigrān is very cunning.

### 11 Examples of backbiting regarding Ijtimā'

In the weekly Ijtimā', somebody tells you to give such a person a chance to deliver a Bayān, and you replied with apology that you will not be able to give him the chance to deliver a Bayān in the Ijtimā'. This answer is enough, but whatever you add to this answer will be sinful. For example, the reason for not giving him the Bayān is that:

1. He will have a hard time with it.
2. He comes very late.

3. His Bayān is not effective.
4. His style is slow.
5. People leave when he starts to give Bayān.
6. He does not prepare for Bayān in advance.
7. His pronunciation is wrong.
8. He extends his Bayān unnecessarily.
9. He sweet-talks.
10. He does not leave go the microphone.
11. He does not even know how to give Bayān etc.

Even if somebody asks you the reason for not giving such person the chance to deliver Bayān, then it is impermissible to expose that person's shortcomings. Do not even say 'if I say this, it will be backbiting'. As this is also a form of backbiting because you definitely did not mention any defect with uttering previous phrase, but you surely signalled that there are some defects in that person. Repeat the first phrase, which was free from backbiting, that 'I am sorry; I will not be able to give him the chance to deliver Bayān'. If the person who is not given the Bayān asks, then console him in a courteous manner. If that Muballigh comes, and there are mistakes within him, rectify him mannerly in person. This way **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, one will not only be protected from the sins of backbiting, but the Madanī work will also prosper, and affections among the brothers will also remain strong. Just keep in mind that we will not commit backbiting, nor will we listen to it **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Just keep in mind that we will not commit backbiting, nor will we listen to it **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.



*Sunū na fuḥsh-kalāmī na ghībat-o-chughlī*  
*Tayrī pasand kī bātayn faqaṭ sunā Yā Rab*  
*Karayn na tang khayālāt-e-bad kabḥī, karday*  
*Shu'ūr-o-fikr ko pākīzgī 'aṭā Yā Rab*

*May not I listen the impermissible; backbiting and tell-tale*  
*May I be blessed with phrases to please you, my Rab*  
*May I be not disturbed by irreligious thoughts*  
*May I be blessed with pureness from my crisis, my Rab*

## Repentance of the owner of theatre

In order to rid the habit of backbiting and to remain steadfast in the path of Ṣalāh and Sunnah, stay attached to the Madanī environment of Dawat-e-Islami. Act upon the Madanī In'āmāt questionnaire, and travel with the devotees of the Prophet in Madanī Qāfilāh. In addition, take part in the weekly congregation from the beginning to the end. Let me present an inspiring Madanī parable: An Islamic brother from the famous city of Hyderabad (Bāb-ul-Islam) has stated that it was probably in the year 1991 on one of the weekly Ijtimā' nights, I met a cinema house owner, who was in a habit of gambling and drinking. I, with the intention to call him towards righteousness, persuaded him to attend the weekly Ijtimā'.

After a discussion, he finally agreed to come with me. During the last Du'ā, the condition of the owner of cinema house became very inspiring. He could not stop himself from crying, even after the Du'ā was finished. He told me after some time that when he raised his hands for the Du'ā, and closed his eyes; he felt that filth of his heart was being washed away. He started recalling his sins, and the consequences of those sins, and the fear of Allah ﷻ made him weep. When his eyes were closed, he found himself in front of the blessed tomb of the Beloved Prophet ﷺ in the city of Madīnah. The Nūr was all around the area, and the environment was surrounded by the fragrance. He continued to cry and invigorate his heart for a long time with blessed sight of the Green Dome. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, he repented from all of his sins.

**اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, the brother now attends the Ijtimā' regularly, and has started to offer five times daily Ṣalāh. One day, when I went to meet him, he told me that his friends, who would never stop him from committing sins, drink with him, and attended sinful gatherings, came to meet him. As they noticed that he regularly attended the Ijtimā', and had started to tread on the path to righteous deeds, one of his friends who did not agree with the beliefs of Ahl-e-Sunnat Wal-Jamā'at, said, 'The Ijtimā' you attend is conducted by those who are misguided, they follow saints, and proclaim *Yā Rasūlallāh*, do not go with them'.

The owner of the cinema house said, 'I accepted the Madanī environment by not only listening to their praises, but also experienced the environment with my own eyes. I attended the Dawat-e-Islami's Ijtimā', and there, I saw the beautiful city of Madīnah with my own eyes. Now you tell me, in Ijtimā' where one is blessed with the sight of the

beautiful tomb – how can those people be wrong? I invite you to come and embrace the Madanī environment of Dawat-e-Islami. I swear by Allah ﷺ, that even if somebody severs my children's heads, I will still not leave the Madanī environment of Dawat-e-Islami.

*Ahl-e-Sunnat kā hay bayrā pār Aṣḥāb-e-Ḥuzūr*

*Najm hayn aur nāo hay 'itrat Rasūlullāh kī*

*On the sailing ship of Ahl-e-Sunnat, are the companions of the Prophet  
The ship and the stars are the family of the Prophet*

### Even the sinners are forgiven in the blessed Ijtimā'at of Ṣikr

Dear Islamic brothers! Many irreligious people also attend Dawat-e-Islami's Sunnah-inspiring Ijtimā'. By attending the Ijtimā', those irreligious people repent from their sins, and some are also fortunate to immediately witness the blessings with their own eyes. Well, whether one is able to see it or not – it is all based on fortune. Keep this in mind that seeing a virtuous dream is not the only certain evidence for Dawat-e-Islami being righteous, but ﷻ, Dawat-e-Islami is a non-political Sunnah-inspiring organization of Ahl-e-Sunnat; the Ahl-e-Sunnat are Ahl-e-Ḥaq and sincere devotees of the Blessed Prophet. The beliefs are according to the Quran and Sunnah. What can a person say about the blessings of Ṣikr of Allah ﷻ and His Most Beloved Prophet ﷺ in the company of the devotees.

On page 418 of *Jannat mayn lay jānay wālay A'māl* [the 743-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: Certain angels of Allah ﷻ search for gatherings of Ṣikr. When they find a gathering in which the Ṣikr of Allah ﷻ is being carried out, they go and sit with them. The angels cover everybody with their wings, and the shield of wings reach up to the sky. When that gathering finishes, the angels rise back towards the sky. Then, Allah ﷻ asks His angels, even though he is All-knowing:

❖ Where are you coming from [as He ﷻ is All-Aware]?

Angels reply:

❖ We are coming from the earth; from Your servants who were glorifying You and remembering Your greatness; they were praising You and invoking Your Kalimah and they were asking for as well.



- Allah ﷻ says: ❖ What were they asking for?
- The angels reply: ❖ They were asking for Jannah.
- Allah ﷻ asks: ❖ Have they seen My Jannah?
- The angels answer: ❖ No.
- Then Allah ﷻ says: ❖ What would they do if they saw it?
- The angels then say: ❖ They would seek Your refuge.
- Allah ﷻ asks: ❖ Seek refuge from what?
- The angels reply: ❖ Refuge from Hell.
- Allah ﷻ asks: ❖ Have they seen Hell?
- The angels reply: ❖ No, they have not.
- Allah ﷻ says: ❖ What would they do if they saw it?
- The angels say: ❖ O Allah, they would seek forgiveness.
- Allah ﷻ states: ❖ I have forgiven them; have granted them what they asked for; and from what they refuge, I have granted them refuge.
- The angels say: ❖ O Allah, there was also a person amongst them, who is a grave sinner, but was passing by and sat down with them.
- Allah ﷻ states: ❖ I have also forgiven him because even the one that sits in the company of such devotees is also not deprived from My mercy.

(Ṣaḥīḥ Muslim, pp. 1444, Ḥadīṣ 2689)

*Barastā nahīn daykh kar abr-e-raḥmat*

*Badaun per bhī barsā day barsānay wālay*

*The shower of mercy does not distinguish  
Shower Your blessing on the sinners, O Rab*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### 41 Expressions of backbiting regarding Ḥārisīn (guards) and Khādimīn

In the Madanī Markaz of Dawat-e-Islami, certain brothers have been provided security due to current hostile conditions. In the terminology of Dawat-e-Islami, armed guards are called Ḥārisīn while other employees are called Khādimīn. The armed Ḥārisīn mostly belong to police department. Let me present 41 expressions of backbiting regarding Ḥārisīn and Khādimīn, with the intention to inspire other Islamic brothers to rid the habit of backbiting:

1. He yawns during his duty. (2. He does not perform his duty well.
3. He talks during his shift. (4. He always comes late for his shift.
5. He misses too many days. (6. He seems to be a spy.
7. He seems disloyal. (8. He will run away if someone attacks.
9. He does not stay alert. (10. He does not know how to hold a gun.
11. He just checks people as a formality. (12. He does not check the ones he knows.
13. He is lazy. (14. Accepting bribe is his habit.
15. He does not even buy little things from his own pocket, he asks for it.
16. He does not care about the difference between Ḥalāl and Ḥarām.
17. He does not behave professionally with other Ḥārisīn.
18. He does not support his administrative assistant.
19. He spreads rumour against his administrative assistant.
20. It looks like he wants to be an administrative assistant.
21. He finds faults in the security Majlis. (22. He argues with the security Majlis.
23. He considers himself superior. (24. He quarrels with Ḥārisīn.
25. He is an oppressor. (26. He is very rude.
27. Hurting others is not a big thing for him.
28. I advise him a lot but he does not offer Ṣalāh.
29. He does not observe fasts in Ramadan.

30. He does not offer Tarāwīḥ. (31. He is easily angered.
32. He is ill tempered. (33. He does not talk to me politely.
34. I do not know what he thinks of himself.
35. He gossips about us to the Majlis.
36. He wanders around our area. (37. He orders other employees.
38. The security Majlis do not have a single person that can be trusted.
39. Nigrān transferred the Hārisīn to a wrong place. (40. New Hāris is so-so.
41. He is brave, but a trifle stubborn.

### 15 Examples of backbiting regarding the Madanī channel

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Madanī channel is propagating the Sunnah everywhere, and it is being run according to the Shari'ah. In this channel, Ṣalāḥ, Ijtimā', and other programs are televised live. For example, everyday Taḥajjud prayer is telecasted live with the supplication, and Munājāt, Azān of Fajr, and Madanī learning session, in which a Dars from *Faīzan-e-Sunnat* is given; 3 verses of *Kanz-ul-Īmān* are recited with translation and Tafsīr from *Khazāin-ul-'Irfān*. Then Shajarah Qādiriyyah is read, and the Nafl prayers of Ishrāq and Chāshṭ is also telecasted live. Millions of Islamic brothers watch these programs. Since, the damned Satan whispers even while we are offering Ṣalāḥ, then why he would leave the Islamic brothers watching those programs! Satan provokes them to backbite. Let me present 15 expressions of backbiting regarding Madanī channel:

1. Such-and-such Islamic brother used to sit in the back row, but now he is sitting in the front row, so he can come in front of the camera.
2. Such-and-such person had been called frequently, but never came; today the Ijtimā' is telecasted on Madanī channel, therefore he early has come.
3. Look! How well he has bound his 'Imāmāḥ!
4. He never touches the shawl, but look he is wearing a shawl to come in Madanī channel.
5. Look at him! In order to stand out in the transmission, he is showing his profound meditation with the Na'at.

6. I know that person who is crying. He is a total show-off.
7. Such-and-such person does not even know how to bind an 'Imāmah, somebody helped him; look how well-dressed he is and he is also wearing a white shawl, just to come on Madanī channel.
8. When he needs to give a Bayān on Madanī channel, he wears a shawl, but normally he does not.
9. I do not know what has happened; Nigrān does not give such-and-such brother a chance.
10. Such Muballigh does not have any knowledge, he just reads from the book.
11. The Nigrān has allowed bad Na'at reciters to be on the programs.
12. The Nigrān has hired all untrained cameramen.
13. He included that 'program' just for passing time.
14. The Muballigh before him used to do this 'program' better; he does not even know how to talk.
15. Such-and-such person coming on the Madanī channel is a show-off.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

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# BACKBITING

*A Cancer in our Society*

Questions & Answers

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Questions & Answers

Regarding the Backbiting, and Other Imperative Information



### Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of Raḥmah, the Intercessor of Ummaḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Friday is the most superior day than all your days. Sayyidunā Ādam عَلَيْهِ السَّلَام was born on this day, and his blessed soul was seized on the same day. The Ṣūr will be blown on this very day and the destruction will take place on the same day. Therefore, send Ṣalāt upon me in abundance on that day, as your Ṣalāt is indeed brought to me.’ The companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ asked, ‘Yā Rasūlallāh! After your apparent passing, how will the Ṣalāt reach you?’ The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Allah عَزَّ وَجَلَّ has indeed made it Ḥarām for the earth to eat the bodies of His Prophets.’ (*Sunan Abī Dāwūd, vol. 1, pp. 391, Ḥadīṣ 1047*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

**Question:** What is backbiting?

**Answer:** In the absence of a person, talking in a manner in which the person, if he finds out or listens, feels offended.

**Question:** What if a shortcoming discussed, is found within the person?

**Answer:** If the shortcoming is found within the person, then that is backbiting. If the shortcoming is not found within the person, and somebody wrongfully accuses him; then that is a more severe sin than backbiting. This severe sin is called slander.

**Question:** What is tale-telling?

**Answer:** To spread gossip and secrets between people to foster discord amongst them is called tale-telling. (*Sharah Muslim Lin-Nawawi*, vol. 2, pp. 112)

Sayyidunā Badruddīn ‘Aynī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated in *Sharah Bukhārī*, ‘Majority of the scholars agree to this definition.’ (*‘Umda-tul-Qārī*, vol. 15, pp. 209)

**Question:** When will it be categorized as ‘exposings fault’?

**Answer:** To disclose a shortcoming of someone to such a person who was previously unaware of it.

**Question:** Is there any harm in talking to a person who is already aware of the shortcoming?

**Answer:** Of course there is harm! If anything is discussed without Shar’ī permission, this will also fall under backbiting. It is not the case that you have a license to backbiting for life, after backbiting once about that person regarding a certain matter.

**Question:** Two people backbit about somebody, and now if they talk about the same fault again; will that be considered as backbiting?

**Answer:** Why not, if they talk about the fault a thousand times, they have backbitten a thousand times.

### How to distinguish between permissible backbiting and sinful backbiting?

**Question:** It seems to be easier to refrain from backbiting when listening because there are indeed permissible ways to backbite, but how can a person tell if somebody is doing permissible backbiting or sinful backbiting?

**Answer:** Most of the people just talk for the sake of having a conversation. Most of the conversations are instances of backbiting because they take place specifically to disclose a fault. Even then, if you are not completely sure, one must never accuse a person for backbiting. If sometimes during conversation, backbiting starts, you can ask the person [if he listens to you] in a courteous manner, ‘I apologize for the interruption, but the thing that you are saying is leading towards backbiting. If you have a righteous purpose to backbite then please continue!’ After this, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will surely see the difference.

### Should a person, who backbit, be considered away as a sinner?

**Question:** Once we hear somebody backbiting, should we consider him as sinful immediately. In addition, can we call the person a Fāsiq?

**Answer:** There are also permissible ways to backbite; therefore, one should not accuse the person as sinful, without evidence. A person [whom people listen to] should always ask [in a courteous manner] the other person, if the statement he is making falls within permissible backbiting. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will surely see the difference. Even if one is not able to distinguish from permissible backbiting and sinful backbiting, then one can also say to a person ‘since, there is a clear potential that your conversation will lead to sinful backbiting, let us repent.’ Then, do repent and change the topic.

### Backbiting was impermissible which was considered permissible

**Question:** Somebody started backbiting, and the person who was listening thought it was a permissible way of backbiting. Therefore, he kept listening, but after sometime he found out that, he was actually venting, that is to say he was sinfully backbiting, will the listener also be considered as sinful?

**Answer:** If from the style of conversation, one was able to conclude that it was ‘permissible backbiting’, then the listener is not sinful. However, if one was able to determine that it was sinful backbiting, but continued to listen; then such individual is sinful.

If the person was not able to distinguish between permissible backbiting and sinful backbiting, then it will still be classified as impermissible to listen because nowadays there is no conversation that is devoid of backbiting. In this case, it may very well be that conversation consisted of some permissible and some impermissible backbiting, but any rate the sins will be committed.

At times one may be in a state of confusion, whether the conversation was permissible or impermissible or he may tend to equally lean towards both types. One must understand that wherever you are not able to decide between permissible and sinful backbiting, you should refrain from listening to backbiting because it is a state of doubtfulness, and a



Ḥadiṣ has advised us to refrain from the doubtful things. It is stated in a Ḥadiṣ that whoever was successful in refraining himself from the doubtful things, he has indeed saved his prestige and religion.

### How do people distinguish between permissible backbiting and impermissible backbiting?

**Question:** Most people do not have sufficient knowledge to distinguish permissible backbiting from impermissible backbiting. What can we do in such a situation?

**Answer:** I have tried to explain the easy and cautious method, and that is all I can do. Obviously, I cannot pour all the knowledge [related to backbiting] in a cup, and have you drink it. All the skills are sharpened by learning, and if one tries hard, a person is able to accomplish the impossible. If people have to travel from a country to another in order to learn those skills, they travel beyond doubt. We must try our best to learn all the knowledge related to backbiting as it is obligatory. If you repeatedly read ‘*Backbiting – A Cancer in our Society*’, a chapter of *Faizān-e-Sunnat*, Volume 2, then **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will attain a lot of obligatory knowledge related to backbiting. If Allah **عَزَّوَجَلَّ** wills, you will also be able to distinguish between permissible and impermissible backbiting.

### How to refrain from backbiting in the house

**Question:** Everyone is aware of the environment in the homes. There are probably very few houses (remaining) which are devoid of backbiting and not every Islamic brother has that much influence in his house where he can rescue his family members from backbiting. What should be done in this situation?

**Answer:** Verily, the circumstances are very unfavourable. If it is impossible to save others; then one can at least save himself.

The one is deemed to be a sinner if he willingly listens to the backbiting, in the house if it is being committed. Therefore, the one who can stop it; it is incumbent on him to do so; whereas the one who has no influence, he should keep himself away. If for some reason he is unable to leave that place then he should try to change the topic of the discussion. If that is not possible and there is no way out of that (situation), then he should curse it in his heart and try hard to focus his attention on something else.

In order to bring the Madanī environment in the household, one should deliver Dars of ‘Backbiting – A Cancer in our Society’, a chapter of *Faizān-e-Sunnat*, Volume 2. When the family members are well aware of the perils of backbiting, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** a mindset will be established and, as a result, the house **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** will become an oasis of peace being free of discord.

### How is to say, ‘Dawat-e-Islami is full of illiterates’

**Question:** One person told me, ‘Do not associate with Dawat-e-Islami’s because it is group of illiterates.’ Did he commit and act of backbiting or not?

**Answer:** Deliberately revealing the defects of known people behind their backs, is called backbiting. Therefore, the above statement [in question] was not backbiting, but if the person intended to point a finger at every single person of Dawat-e-Islami, then uttering of such statement is backbiting. The backbiting was not done for one, but for all the Muslims who are ignorant. Therefore, each member of Dawat-e-Islami was accused of being ignorant, which in reality is not true. Dawat-e-Islami consists of thousands of Islamic scholars **كَفَرَهُمُ اللَّهُ تَعَالَى**, and if that person [knowingly] accused every member of the Dawat-e-Islami, then that person has indeed disrespected the Islamic scholars.

In addition, he also accused the Islamic scholars of being ignorant. The person also uttered ‘do not associate with Dawat-e-Islami’, if this statement is made without any justification provided by Islamic law, then this person is indeed stopping people from going towards righteousness. The person who stops people from righteousness falls under the category of people who are testament to this order of the Quran:



One who excessively forbids the good, transgressor, sinner.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 29, *Sūrah Al-Qalam*, Verse 12)

### Hurting lots of Muslims together

**Question:** What if you do not know the intention [if he accused every member] of the one who uttered that ‘Dawat-e-Islami is full of ignorant people’. Therefore, if this statement does not fall into the category of backbiting; is it permissible to utter such statements?

**Answer:** There is indeed a precise definition of backbiting, and the statement that falls within the bounds of that definition will be labelled as backbiting. It does not mean that the statements that do not fall within backbiting, are pure and pristine. The statement above clearly has elements that hurt the feeling of other Muslims; however, there are different forms of it:

1. For example, if two people who hate Dawat-e-Islami or people who are not attached to Dawat-e-Islami utter this statement, then this will not go towards hurting the Muslims, but it signals a lie, false accusations, ridiculing Muslims who are righteous. All these are acts that drag a person to the blazing fire of Hell. Therefore, those who utter such statements, or similar statements, and those who nod in agreement after listening to these statements, should ponder over their status in the Hereafter.
2. If someone from Dawat-e-Islami or an admirer of Dawat-e-Islami is present, and somebody says, '*Dawat-e-Islami is full of ignorant people*'. This statement will surely hurt that person who is from Dawat-e-Islami, and the admirer of Dawat-e-Islami.
3. In addition, if several Islamic brothers are present, then the sin of hurting all of those Muslims has been committed. It is without a doubt that considering a Muslim low in status, ridiculing him and hurting him, drags a person into Hell. The Merciful Prophet ﷺ has rectified: مَنْ أَذَى مُسْلِمًا فَقَدْ أَذَانِي وَمَنْ أَذَانِي فَقَدْ أَذَى اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 'Whoever caused anguish to a Muslim [without legitimate reason according to Islamic law], he has indeed anguished me, and whoever anguished me, has indeed anguished Allah عَزَّوَجَلَّ. (*Al-Mu'jam-ul-Awsaṭ liṭ-Ṭabarānī*, vol. 2, pp. 386, Ḥadīṣ 3607)

## 12 Examples about hurting many Muslims at once

Here are 12 examples of backbiting about hurting of the Muslims in a gathering:

1. Policemen take bribes.
2. Policemen do not even care about their father.
3. Such-and-Such people from the community are professional thieves.
4. The people of such caste take interest.
5. Such people from specific family group are illegitimate.

6. Such people from a family group are cowards.
7. Madanī channel is just so-so.
8. Such-and-such religious institute's standard of education is not up to par.
9. The people from such-and-such caste are aggressive.
10. Income tax officers do not listen without taking bribe.
11. Do not get too comfortable with such community because they are cheaters.
12. Mār-wā' people are stingy. That is why, there is a saying, 'Such-and-such stingy is a Mār-wā'ī'.

### Laughing at a person who forgot his question

**Question:** An Islamic brother stood in a session of question and answers to ask a question. The brother got nervous and forgot part of his question. Seeing that, some people started laughing but they immediately controlled themselves, some people uncontrollably laughed, and some were joyfully living the moment. A person sitting behind the questioner, mockingly signalled another person as if to say, '*look, how he is getting nervous*'. The other person also mockingly signalled in agreement. What can we say about them?

**Answer:** The ones, who controlled their laughter, have indeed performed a wise act. The ones who laughed uncontrollably are wrongful doers, and the ones, who enjoyed, caused distress to the Islamic brother. In addition, the ones, who signalled with their eyes, have indeed fallen in the sin of backbiting. The one, who became the cause of distressing the Islamic brother, should sincerely repent and ask for forgiveness from that Islamic brother whom they hurt.

### Satanic whispers regarding this book

**Question:** Most of the people refrain from the sins and vices in the fear as to what will the observer think or (in the fear that) he will tell another person or (in the fear) that if this news spread, it will hurt their reputation. Due to popularity of this book, lest those people, who commit sins secretly, should become steadfast because (they think that) the knower of their sins would not backbite about them any longer to anyone. Due to this, they give up the struggle or they become lazy in rectifying themselves; will they not become

more determined to commit sins? For example, if a person who has the habit of hitting his wife [without a valid reason under Islamic law], and the wife does not confront him about this oppression in the fear of backbiting. Will this not cause the husband to become a persistent oppressor from an occasional oppressor? In addition, if an Islamic brother who offers his Ṣalāh at home instead of offering it with Jamā'at in the Masjid and he knows that his brother will not mention this shortcoming in front of other people in the fear of backbiting. Will that not make him habitual in offering Ṣalāh at home?

**Answer:** At first, keep this in mind that the advice to refrain from backbiting is not the discovery of Dawat-e-Islami. The strong advice to refrain from backbiting is not only referenced from previous Ummah, but it is also referenced in the Quran and Ḥadīṣ. It is definitely obligatory for every sane Muslim to learn the knowledge pertaining to the perils of backbiting. The one who is ignorant of this knowledge is a sinner and worthy of Hell. There are a lot of details regarding this matter. It is not the case that you can never expose

It is definitely obligatory for every sane Muslim to learn the knowledge pertaining to the perils of backbiting.



somebody's defects. As explained earlier, there are also permissible ways to backbite. Sometimes it depends on the type of defects and sometimes it depends on the intention of the person who publicizes the defects. For example, if the husband

is really an oppressor, and the wife only talks about the oppression to a person, who can relieve her from this oppression, then that is a permissible way to backbite. Similarly, if the brother of the person, who offers Ṣalāh at home, is not capable of rectifying his brother, then he can talk to someone who is with the intention to rectify him. Even if the brother has the intention to talk to a brother, so his brother may feel shame and starts offering Ṣalāh with Jamā'at; then that is also a permissible way to backbite. In addition, such backbiting produces a rewarding result in the Hereafter.

### Refrain from suspicion

The person, who thinks that people will not mention the defects in the fear of backbiting, is the victim of satanic whispers. Just because of the fear of satanic whispers, the Muslims cannot be kept ignorant from the ruling of Islam. If somebody makes his mind that a certain individual will become brazen about committing sins, without having clear evidence; then such thinking is suspicion, which is Ḥarām.

### A solution to satanic whispers in Fatāwā Razawiyyah

In the blessed court of Shaykh Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ, a question was asked about a person, who would say that he did not attend gatherings those day because many of the gatherings took place for ostentation and people also tended to disrespect food. Here is the summary of the answer that A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave: Accepting invitation is Sunnah. In addition, a certain person who makes his mind without seeing clear evidence [under Islamic law] that his gathering is for ostentation is an absolutely Ḥarām act of suspicion. If people disrespect the (grains of) food, then the person should try to rectify them. If the people do not listen, then the liability is on them.

Sayyidunā Imām Abul Qāsim Ṣafār رَحْمَةُ اللهِ عَلَيْهِ has stated: I am not able to make any intentions prior to attending any gathering, besides picking up a salt jar from the bread. In the explanation of '*picking up a salt jar from the bread*', A'lā Ḥaḍrat Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ has explained in *Fatāwā Ḥindiyyah*: It is not suitable to place bowls on the bread. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further explained that it is rewarding for a person to attend gatherings with the intention of rectifying people. For further explanation, please read *Fatāwā Razawiyyah*, Volume 21, Page 672-674.

### One should make righteous intentions before attending a gathering

The saint's acting of rendering righteous intention to pick up the jar of salt from the bread has certainly taught us that we could also make many righteous intentions prior to attending a gathering. For example, a person can intend that if he sees somebody wasting food or doing an act against the Sunnah, then he will reap the reward for calling people towards righteousness.

From the previous narration, we learned that it is not permissible to place a jar of salt, spice, gravy, yogurt and pickles on the bread. There are also some permissible and impermissible reasons to attend a gathering. For example, if a person knows that the gathering will be full of music and people will not stop if he attends the gathering, nor can he stop them; then it is impermissible [under Islamic law] to attend such gathering. (Dawat-e-Islami publishing house, Maktaba-tul-Madīnah, has published a 312-page book, titled *Bahār-e-Sharī'at*, Volume 16. One can read *Valīmah aur Ziyāfat kā Bayān* on page 31-38 of that book for more clear explanation. At least, read the question number 1, 2 and 3 on page 35 of that book).

## Perils in refraining from sins in the fear of people

It is indeed beneficial to refrain from sins in the fear of people because it will at least cause the discontinuation of sins, but one must try to refrain from sins in the fear of Allah عَزَّوَجَلَّ. On page 267 of *Mukāshafa-tul-Qulūb* [the 480-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: If an individual feared Hell as much as he feared poverty, then he could have been saved from both. Similarly, if an individual loved Jannah as much as he loved wealth, then he could have gained both. In addition, if an individual feared Allah عَزَّوَجَلَّ, as much as he feared people around him, then he could have gained the wealth of both worlds. (*Mukāshafa-tul-Qulūb*, pp. 129)

If a person only refrains from sins in the fear of people around him, then he will become more brazen about committing the sins at which point he will feel no shame of the people. Nowadays, one can see this everywhere. For example, the people, who do not offer Ṣalāh regularly, seem to feel no shame at all. We are in a daring situation that almost 95

It is with a great shame that most of the people are busy in their everyday task during Ṣalāh times.



percent of our fellow Muslims do not offer Ṣalāh regularly and the ones who do offer Ṣalāh regularly, 99 percent of them do not know how to offer it correctly; and most people do not even try to learn how to offer the Ṣalāh correctly. It is

with a great shame that most of the people are busy in their everyday task during Ṣalāh times. Ramadan seems to be little better in terms of offering Ṣalāh. People still feel ashamed in telling people that they are not fasting. Therefore, most of the people who do not fast in Ramadan tend to hide it from their colleagues, and they eat secretly during the day. May we attain the Madanī mindset to do every act for Allah عَزَّوَجَلَّ. A'lā Ḥaḍrat Imām-e-Ahl-e-Sunnat Maulānā Shāh Imām Aḥmad Razā Khān عَلَیْهِ رَحْمَةُ الرَّحْمٰن has stated in Ḥadāiq-e-Bakhshish:

*Chup kay logon say kiyay jis kay gunāh  
Woḥ khabardār ḥay kyā ḥonā ḥay  
Aray O mujrim bay-parwā daykh  
Sir pay talwār ḥay kyā ḥonā ḥay  
Kām zindān kay kiyay aur ḥamayn  
Shauq-e-gulzār ḥay kyā ḥonā ḥay*

*Is kaṛī dhūp ko kyūn kar jhaylayn*  
*Shu'lah-zan nār hay kyā honā hay*  
*In ko raḥam āye to āye warnāḥ*  
*Woh kaṛī mār hay kyā honā hay*  
*Munḥ dikhānay kā naḥīn aur saḥar*  
*'Ām darbār hay kyā honā hay*  
*Lay woh Hākīm kay sipāḥī āye*  
*Ṣubḥ-e-iḡḥār hay kyā honā hay*

*Secretly committed sins*  
*He indeed knows, what is going to happen*  
*O daring sinner, look*  
*The death is hovering on you, what is going to happen*  
*On your deeds, you are worthy of prison*  
*But you expect comfort and relief, what is going to happen*  
*Not able to bear the scorching heat of sun*  
*The fire in Hell is blazing, what is going to happen*  
*His mercy, if he showers*  
*Else, it is a destructive punishment, what is going to happen*  
*Not ready for the accountability,*  
*The test is about to dawn, what is going to happen*  
*Look the angels of Allah have arrived*  
*Tomorrow is the test, what is going to happen*

## How to learn the ways to refrain from backbiting

**Question:** After reading this book, I have realized that we are badly infected with the disease of backbiting. Almost all of the people are in danger. Most of the time, we do not even realize that our conversations are full of backbiting. In such trying times, how can a person manage? Wherever you go: home, shop, market, town, friends and any gathering; one will find the sin of backbiting being committed. How can we learn the ways to save ourselves from the perils of backbiting? It seems to be impossible.

**Answer:** Look, every skill is mastered with practice. If a person makes up his mind that a certain task is very difficult, then the task actually [psychologically] becomes very difficult to accomplish. If one puts a Madanī guard on his tongue [talk less], distinguishes between good and bad company, and learns the ways to keep himself busy when alone; then one



will not only learn the ways to protect himself from the sins of backbiting, but will also be able to gather the courage to repent from all other sins. One must have an utmost enthusiasm to accomplish a task. Take driving for instance; it seems to be very difficult to learn how to drive. The very notion that one is risking his life when driving is indeed very daunting; as one mistake may kill the driver or leave him crippled for the rest of his life. The one, who drives the first time, tends to tremble when touching the steering wheel because the driver is instructed to control the accelerator, clutch and brake with his feet; and also use his other hand to manually change the gear.

In addition, one must also keep an eye for other cars and obstacles. The learner must also be very conscious so that he may not hurt himself nor hurt anyone. After all, with many driving lessons and practice, the person does learn how to drive. Out of all the driving vehicles; operating a train seems to be the most difficult. This is why you have probably seen a young airplane pilot, but young train operators are rare because they have to go through a long-term training. Even then, there are groups of people who operate trains.

### **Most of us do not know how to converse**

At any rate, we must know the ways to communicate effectively. We must learn the risks of ineffective communication; and benefits of being courteous and polite in our communication. Believe me; many people nowadays do not know how to communicate according to the blessed ways of our Beloved Prophet ﷺ and Shari'ah. Even a religious person tends to communicate irreligiously when he loses his temperament. Backbiting is not the only thing that is in our circle of communication; tale-bearing, suspicion, false accusations, ridiculing, and lots of other factors that hurt Muslims are also very much a part of our conversations. Therefore, one must commit that we do not know the proper way to communicate. If a person can become a good driver after many driving lessons, then **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**; he can also learn the righteous ways to communicate according to Sunnah and Shari'ah.

### **Obligatory upon a believer to learn the perils of backbiting**

While driving, a driver uses several parts of his body i.e. the brain, eyes, ears, hands, feet and several of his senses to drive the car. If a driver can keep many of his body parts active at one time, then why can't one stay cautious about backbiting? If an accident occurs while driving, a person tends to face worldly loss or his life, but by not learning about

the intricacies of backbiting, there is a high chance that he may be dragged into the blazing fire of Hell. Keep this in mind that, if somebody does not know how to drive, he is not sinful. However, if one does not know the rulings pertaining to backbiting, then such person is a sinner and worthy of Hell; learning about the perilous backbiting is an obligation on every sane Muslim.

### **I will not commit backbiting nor will I listen**

Dear Islamic brothers! Keep striving to refrain from backbiting. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, mercy will be showered upon you, and you will learn the righteous ways to save yourself from backbiting. A responsible Islamic brother narrated that two brothers came to him on different times; where he realized that he would surely fall into committing the sin of backbiting. He showed the card attached to his shirt with a clip. The card had a clear quote: *'I will not commit backbiting, nor I will listen to it, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.'* The quote showed rewarding results as one brother remained quiet and other talked very judiciously for two minutes. (One can buy the quoted card from any branch of Maktaba-tul-Madīnah).

### **Can we not even listen to a complaint?**

Look, every conversation is not sinful backbiting. You can listen to one complains in order to resolve matters that relate to the governance of an organization. However one must take extreme precaution. For example, the one who in fear of backbiting, should follow the footsteps of the incharge Islamic brother in previous narration and have the brothers read the card, or one can tell him directly that *'I will not commit backbiting, nor will I listen.'* Explain the definition of backbiting to them, and iterate some punishments of backbiting. Also urge him to only state what is absolutely necessary and do not involve any other person in the conversation. If possible, try to memorize the 19 Madanī pearls provided by Dawat-e-Islami's Central Advisory Body. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, it will be very beneficial in terms of backbiting. Let us make some good intentions right here:

- ❖ I will not commit nor will I listen to backbiting.
- ❖ I will not tell-tale.
- ❖ I will not publicize [illegitimately under Islamic law] the defect of alive [or dead] behind his back. I will not mention the defects in front of him, in the fear of committing

the sin of hurting him. The one who did not commit a wrong act; I will not illegitimately accuse such person of committing a sinful act. The Prophet of Raḥmah, the Intercessor of Ummah ﷺ has stated, ‘The ones who backbite, tells tales and the ones who find faults in righteous people, will be raised in the form of a dog on the Day of Judgement.’ (*Attarghib Wattarhib*, vol. 3, pp. 325, Ḥadīṣ 10)

Definition of tale-telling: To deliver someone’s words to someone with the intention of causing harm. (*‘Umda-tul-Qārī*, vol. 2, pp. 594, Ḥadīṣ 216)

- ❖ I will save myself from the ill thinking of suspicion against somebody. It is indeed suspicion. A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated: Suspicion [Badgumānī] is born from an evil heart. (*Fatāwā Razawīyyah*, vol. 20, pp. 231)
- ❖ I will save myself from the false praise of others, false praise and considering my decision as best.

Would that we are blessed with the thinking that we become cautious whenever we begin a conversation about a believer. If the conversation leads towards backbiting, we should refrain from the conversation immediately. In addition, if somebody begins to backbite, may we stop him in a courteous manner, or change the topic of the conversation. If it is impossible to leave the gathering, or to stop the person; then consider the conversation as evil in your heart and do not show interest in the conversation.

*Akhlāq ḥaun achchay mayrā kirdār ḥo suthrā*

*Maḥbūb kay ṣadaqay mayn mujḥay nayk banā day*

*May I be able to improve my personality and habit  
Make me a righteous person, for sake of the Beloved*

## Solution to organizational problems and backbiting

Satan also causes Madanī work to deteriorate by causing people to backbite. Therefore, if you find a defect in a brother, then do not commit backbiting by publicizing the shortcomings without the permission under Islamic law. You can also privately converse with him, and if he does not listen, then try to stay patient and supplicate for the brother. If his shortcoming is affecting the Madanī works then you can speak or write to the

Nigrān of your Ḥalqaḥ, only if he can help you in the matter. If he does not help, then staying within the confines of the Shari'ah, contact Nigrān of the committee overseeing the Ḥalqaḥ committee. If that does not help, then keep contacting Islamic brothers who are at higher status organizationally.

Keep this in mind that if you discuss the brother's shortcoming to any Islamic brother unnecessarily, [no matter how high he is in status] you will be a sinner and worthy of Hell. If you publicize the brother's shortcoming, and that publicity opens the door to sins like backbiting, illegitimately accusing others, suspicion, and hurting Muslims. In addition, if this creates more problems for Dawat-e-Islami, and the Madanī work is even more affected by your foolishness, then this could be fatal for your Hereafter.

### **Destruction in spreading Fitnā**

An unfortunate individual, who spreads bad words, and brings forth discord (Fitnah) among Muslims, should indeed fear because Allah عَزَّوَجَلَّ has stated in the glorious Quran:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ  
فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ط

Indeed those who wish that slander should spread among the Muslims – for them  
is a painful punishment in this world and in the Hereafter.

*[Kanz-ul-Īmān (Translation of Quran)] (Part 18, Sūrah An-Nūr, Verse 19)*

Some people are easily annoyed, they tend to backbite, tell-tales, criticize, split hairs, and make issues out of small and irrelevant things, and hurt Muslim for no reasons at all. Such people should fear Allah عَزَّوَجَلَّ:

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ط

Indeed those who troubled the Muslim men and Muslim women, and then did not repent –  
for them is the punishment of Hell, and for them is the punishment of fire.

*[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah Al-Burūj, Verse 10)*

## Curse for the one who gives rise to discord

It is stated in a Ḥadīṣ: Discord (Fitnah) is sleeping, and the one who awakens it is indeed cursed by Allah ﷻ. (*Al-Jāmi’-uṣ-Ṣaghīr liṣ-Suyūṭī*, pp. 370, Ḥadīṣ 5975)

*Agar mīzān pay payshī ḥo gayī to ḥāye! Barbādī!*  
*Gunāḥaun kay siwā kyā mayray nāmay mayn bḥalā niklay*  
*Karam say us ghāṛī Sarkār pardaḥ āp rakḥ laynā*  
*Sar-e-maḥshar mayray ‘aybaun kā jis dam tazkirah niklay*

*If I am held accountable on the Day of Judgement, ah destruction!*  
*What could be in my Book of Deeds, but transgression!*  
*Have mercy on me, O Beloved; put a veil over my sins*  
*When the accountability of my sins begins*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
 تَوَبُّوا إِلَى اللَّهِ      أَسْتَغْفِرُ اللَّهَ  
 صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## A wrong method of calling people towards righteousness

When calling people towards righteousness, you should not ask irrelevant questions because it can cause the other person to lie. Let me present to you a story to elaborate on this during an effort to call a person towards righteousness. A preacher from Bāb-ul-Madīnah and Zayd met each other. After greeting, the Muballigh with the intention to call Zayd towards righteousness asked:

Muballigh: Do you attend the weekly Ijtimā’ or not?

Zayd: ‘Yes’. (*Even though he never attends the Ijtimā’; and that it is impossible for the Muballigh to know as thousands of people attend the weekly Ijtimā’.*)

Muballigh: In order to complete his invitation, he asked, ‘Do you attend the weekly Ijtimā’ regularly?’

Zayd: ‘Yes of course’. (*As he had already lied, he could not backtrack now.*)

- Muballigh: Ok, you come early or at the end?
- Zayd: ‘I come very early and sit down.’ (*Zayd had lied the first time, then he lied the second time, and he was comfortable telling the lie.*)
- Muballigh: **عشاء الله**! Do you stay for the whole night or not? Do you wake up for Taḥajjud or not? Do you offer Fajr Ṣalāḥ in the same place or not? Do you offer the Ṣalāḥ of Ishrāq and Chāsht, and send Salām, and then you go home, right?
- Muballigh: *Zayd answered all the questions by saying ‘yes’, ‘sure’, ‘certainly’, ‘indeed’ and as he turned to leave, the preacher stopped him putting a hand on the shoulder and said, ‘Alright, let me know if you attended the 3-Day Ijtimā’ of Multan’.*
- Zayd: ‘Yes I attended the 3-Day annual Ijtimā.’ *As he was a new Islamic brother, he thought if he said no, the preacher would get angry and lecture me. Nobody knew if he attended it. Therefore, Zayd lied.*
- Muballigh: Did you come on the first day or the last day?
- Zayd: I came on the first day.
- Muballigh: Did you come alone, or you brought other friends with you?
- Zayd: Four of us came together.
- Muballigh: Brother, did all four of you join the Madanī Qāfilāḥ on the spot or not?
- Zayd: ‘Yes, Indeed! I should leave now.’
- Muballigh: O brother please wait, tell me if you watch Madanī channel or not?
- Zayd: Zayd lied again so the Muballigh would let him go. (How could he go, the Muballigh asked another question).
- Muballigh: You also convince other people to watch Madanī channel?
- Zayd: (*Zayd lied 13 times, he lied even here*), ‘Of course, I have told all my family members to watch the Madanī channel. Please excuse me; I should leave now.’

Did you see, even if the preacher was not committing sin, but the wrong method to preach people caused Zayd to lie 15 times! It is true that Zayd was in fault because by telling the truth he could not have lost his life, badly beaten, or lost of one of his body parts. In addition, there was no other legitimate reason to justify lying. He lied, which Shari'ah does not permit.

### Individual effort is the heart of Madanī work

Individual effort is the heart of Madanī work. 99% of Dawat-e-Islami's work is being done by individual effort. The heart of individual effort is courteousness. It is imperative that the one carrying the individual effort out should be able to ascertain the psyche. We live in very trying times where heedlessness is prevalent and lies are on the tips of the tongues, therefore, we should be very cautious. If we are doing the Mustahab work of calling people towards righteousness, then what kind of foolish act is this that in order to bring people towards piety we push them towards the ocean of sins. We must yearn to save believers from sins. Therefore, it is imperative that one must never ask useless questions that provoke the person to lie, whether it is individual effort, Madanī Qāfilāh, Ḥalqaḥs in Ijtimā', or any other worldly matter. In contrast, a Nigrān Islamic brother is allowed to ask questions from the brothers performing Madanī work. Similarly, teachers can also ask questions from their students.

### Do you offer Ṣalāh?

Many Islamic brothers, during their invitation towards righteousness, tend to ask question, such as: *Do you offer Ṣalāh?* The people, who are asked this question, tend to feel bad [even if they offer Ṣalāh regularly] that only this religious person offers Ṣalāh. In contrast, if the person does not offer Ṣalāh regularly, then he admits to this. In this way, the person not only is caught in the sin of not offering Ṣalāh, but also becomes sinful for publicizing his sin of not offering the Ṣalāh. Yes, publicizing the sin, without the legitimate permission [under Islamic law], is a big sin. For example, he says: I do not offer Ṣalāh, I am not Namāzī or I was Namāzī, I do not observe the fasts of Ramadan, I do not offer Fajr Ṣalāh, I watch movies and dramas, I listen to songs, I do not abstain from impermissible gaze, I am/was embroiled in the sins of backbiting, and tale-telling, etc. I am/was a thief, dacoit, alcoholic, gambler, etc.

If somebody is in the Madanī environment of Dawat-e-Islami with the intention to rectify himself, then publicizing his sins with the intention to inspire others to stay away from sins is indeed permissible. Those people are indeed sinners, who illegitimately publicize their sins with the intention of oppression or sympathy. Someone might tend to publicize that he was a dancer, he used to be an oppressor, he killed people, he used to fire guns in order to scare people, he killed so many people, he was a murderer, he was perfect in heist, he used to run a casino, etc.

One must understand that it is impermissible to ask a Muslim that you offer Ṣalāḥ or not? You wake up for Fajr Ṣalāḥ or not? If the question asked was with the intention to find out about other person's regularity in Ṣalāḥ, then the Holy book of Quran clearly teaches us to refrain from such acts. It is stated in Sūrah Al-Ḥujurāt, Verse 12:

And do not seek faults.

وَلَا تَجَسَّسُوا

*[Kanz-ul-Īmān (Translation of Quran)] (Part 26, Sūrah Al-Ḥujurāt, Verse 12)*

Even if the intention was not to provoke other person to accept his sin, but still, such question can cause a person to lie. Therefore, one can relay an inspiring Madanī parable instead of asking questions in the invitation of calling people towards righteousness. In addition, if one wants to call a person towards Ṣalāḥ, then one must adopt a style in which; the person who offers Ṣalāḥ regularly, does not feel bad; if the one who does not offer Ṣalāḥ, does not publicize his sin, by listening to your invitation. Similarly, invite him to offer Ṣalāḥ in the Masjid where the Madanī work of Dawat-e-Islami is being carried out.

### Explain the virtues instead of asking the questions

In Ijtimā' or Madanī Qāfilāḥ, one must not ask questions during the individual efforts that provoke people to lie, but instead try an alternative method by explaining the virtues of Ijtimā' and Madanī Qāfilāḥ. If the person only shakes his head, then inspire them to say *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, and add that we must try our utmost to say *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* for every good thing we intend to do. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* means 'if Allah عَزَّوَجَلَّ wills.' That is indeed true that we cannot do anything without the will of Allah عَزَّوَجَلَّ. Try to get the date on which the brother will travel in the Madanī Qāfilāḥ, and get his phone number. Keep in touch with him until he makes the righteous act to travel with the devotees of the Prophet. Even after he



travels in the Madanī Qāfilaḥ, keep in touch with him until he adopts the righteous Madanī environment of Dawat-e-Islami and becomes the caller towards righteousness himself.

### The words used when promising

Whenever somebody promises for Ijtimā' or to travel in the Madanī Qāfilaḥ, then try to convince him to say **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** [the one who does not know the meaning; tell him or her that it means 'if Allah عَزَّوَجَلَّ wills']. This way, the person will be saved from the sin of breaking a promise in case he does not travel or attend. If an individual promises [without the intention in his heart] that he will travel in the Madanī Qāfilaḥ on such day, then he will be caught in the sin of breaking promise. If the person does not use the word 'promise' and says something like, *I will travel in the Madanī Qāfilaḥ on such day*, then that could be merely informational. Informational means to make someone aware about something. Information will still be dependent on the intention because if somebody just utters the sentence in order to rid himself from the person that he will attend the Ijtimā' on Thursday, or he will travel in the Madanī Qāfilaḥ on such day; then if the intention was to not attend the Ijtimā' or to go in the Madanī Qāfilaḥ, then that will not be a sin of breaking promise, but will be a lie.

Making a promise is to declare with assurance that you will do something or you will not. Even if the person did not use the word 'promise' but emphasized assurance by the style of conversation, then such statement is a promise. For example, if somebody says, *'I will travel in the Madanī Qāfilaḥ'* and then adds that *'I promise'*. On the other hand, if somebody says something like, *'I truly say', 'I am telling the truth', 'believe me; do not worry', or 'it is agreed'*, etc. One can understand this issue by the example of 'engagements' that in the engagement, the word 'promise' is not used, but families decide and agree upon, which in this case is a promise.

### Make an intention not a promise

Some people say, do not promise, but make an intention. It is very possible that this statement may also be causing many people to commit a sin. Yes, indeed, if somebody says, *'I intend to travel in the Madanī Qāfilaḥ'* without actually having an intention in the heart, then that is indeed lying. Therefore, whenever you call a person toward righteous acts; also persuade them to say **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** because this will at least save them from the sin of lying even if they do not have the intention in the heart.

### Making someone say ‘I will try’

There is also a possibility of committing sins by saying, ‘I will try’. If someone utters that statement without having that intention in the heart or to rid himself from the person, then that is lying. One can convince them to say ‘إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, I will try,’ or ‘if Allah عَزَّوَجَلَّ wills, I will try’. Saying the statement, ‘I will try’, is very common these days and one must think carefully before making such statements. If one is accustomed to add إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ before uttering such statements, then that is indeed very beneficial.

When saying إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, one must also keep its meaning in mind that is ‘if Allah عَزَّوَجَلَّ wills’. Most people tend to pronounce the phrase wrong, so please practice for better pronunciation. The correct pronunciation is إِنْ- شَاء- اَللّٰهُ.

### Try to fulfill your promise even after saying إِنْ شَاءَ اللَّهُ

Dear Islamic brothers! مِنْ كُلِّ وَجْهٍ (i.e. *at any rate*) try your utmost to make true statements, and make other people utter true statements. During your individual efforts, whenever you make somebody promise something, or have him make an intention to do something, or make him utter, ‘I will try’; never forget to make them say إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ. Similarly, you should also habitualize yourself to say إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ. However, it is good to fulfill what you say because people often fall into suspicion and at times also begin to backbite that such-and-such person broke his promise etc.

### Refrain from suspicion

Look, you should not only save yourself from suspicion, but also show superior character. It is impermissible for you to think [without clear evidence] that such person untruthfully made a promise or an intention. The person should be considered truthful.

### Nodding in agreement

When some are called to attend Ijtimā’ or other righteous activities, most people tend to nod in agreement to rid themselves from the Muballigh. In their hearts, they have absolutely no intention to come. This is also a form of breaking promises and lying in some cases. For their guidance and the well-being of Ummah let me present some narrations and

advices with righteous intentions: Allah ﷻ has stated in Sūrah Banī Isrāīl, Part 15, and Verse 34:

Indeed the promise will be asked about.  إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

*[Kanz-ul-Īmān (Translation of Quran)] (Part 15, Sūrah Banī Isrāīl, Verse 34)*

### Breaking promise is a sign of a Munāfiq

The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ ﷺ has said, “Three signs of a hypocrite are:

1. When he talks, he lies;
2. When he promises, he breaks it and
3. When he is entrusted, he betrays.’

*(Ṣaḥīḥ Bukhārī, vol. 1, pp. 24, Ḥadīṣ 33)*

### Four perils of breaking promise

From page 113 of *Jahānnam kay Khaṭrāt* [the 207-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], three quotations are extracted:

1. If a Muslim breaches the agreement and breaks his promise, upon him is the curse of Allah ﷻ, angels and all the human beings. His Farḍ is not accepted, nor any of his Nafl. *(Ṣaḥīḥ Bukhārī, vol. 2, pp. 370, Ḥadīṣ 3179)*
2. Every individual who breaks an oath will indeed have a flag, indicating the breach, next to his buttock. *(Ṣaḥīḥ Muslim, pp. 956, Ḥadīṣ 1738)*
3. The people will not be destroyed until they go against their words. *(Sunan Abī Dāwūd, vol. 4, pp. 166, Ḥadīṣ 4347)*

### It is Ḥarām to keep a false promise

A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān ﷺ references in *Fatāwā Razawīyyah*, Volume 25, Page 69: It is cited in *Al-Ashbāḥ Wan-Nazāir*: **خُلِفَ الْوَعْدِ حَرَامٌ** i.e. *It is Ḥarām to make false promises.* *(Al-Ashbāḥ Wan-Nazāir, pp. 288 – Fatāwā Razawīyyah)*

## What is breaking promise?

The Embodiment of Nūr ﷺ has rectified: Breaking promise is not that a person promises to do something, and he has a solid intention to fulfill the promises. In fact, breaking promise is that a person promises to do something, but he intends to not fulfill it. (*Al-Jāmi'-ul-Akhlāq Ar-Rāwī Al-Khaṭīb-ul-Baghdad*, vol. 2, pp. 60, Ḥadīṣ 1179)

It is stated in another Ḥadīṣ that if an individual promises his brother to do something and he intends to fulfill the promise, but then he is unable to fulfill it due to circumstances. Then, there is no sin upon such person. (*Sunan Abī Dāwūd*, vol. 4, pp. 388, Ḥadīṣ 4995)

## Promise not intended to be fulfilled, fulfilled by itself

Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān رَحْمَةُ اللهِ الْكَتَّان has stated in the explanation of above Ḥadīṣ that if the one who made the promise and had the intention to fulfill it, but then could not fulfill it due to some circumstances; then, this person will not be considered a sinner for breaking his promise. Similarly, if a person's intention was to not fulfill the promise, but somehow ends up fulfilling his promise, then such person is a sinner because of his ill intention. Indeed, every promise has a role of intention. (*Mirāt-ul-Manājilī*, pp. 492)

## Do not fulfill the promise if it contradicts with Sharī'ah

On page 295 of *Bahār-e-Sharī'at*, Volume 16 [the 207-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated: Ṣadr-ush-Sharī'ah Shaykh Muftī Muhammad Amjad 'Alī 'A'zamī رَحْمَةُ اللهِ الْقَوِي has stated that if somebody made a promise, and had the intention to fulfill his promise, but then did not fulfill it because it contradicted with the Sharī'ah; then, this will not be considered as breaking promise, and this person will not be considered a sinner. He will not be a sinner if he did not know that it contradicts with Sharī'ah. He does not have to state an exemption with his tongue while making the promise that exemption is automatically granted by the Sharī'ah.

For example, if a person made a promise that '*I will come to such place and wait for you*'. When the person went there and saw people singing, dancing and drinking, and he came back, then this is not a sin of breaking promise. Similarly, if he was waiting for the person, and the time of Ṣalāh started, then this is not breaking promise. (*Bahār-e-Sharī'at*)

## When the grave of Mufti of Dawat-e-Islami opened

In order to rid yourself from spreading the disease of backbiting, and to stay steadfast on the path Ṣalāh and Sunnah, adopt the blossoming environment of Dawat-e-Islami. Try your utmost to travel in the Madanī Qāfilaḥ, and in order to get rewarding results in Hereafter, act upon the Madanī In'āmāt questionnaire, and turn the card in within the first ten days of every Islamic month. For your inspiration, let me present an inspiring Madanī parable. In my opinion, Dawat-e-Islami's honourable member of Advisory Committee, Al-Ḥāj, Al-Ḥāfiẓ, Al-Qārī, Shaykh 'Allāmaḥ Maulānā Mufti Muhammad Fārūq 'Aṭṭārī Al-Madanī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ was indeed a sincere Muballigh and a saint. He indeed had a fear of Allah عَزَّوَجَلَّ. We can conclude that he was indeed a testament to this Ḥadīṣ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ i.e. 'Live in the world like a traveller'. (Ṣaḥīḥ Bukhārī, vol. 4, pp. 223, Ḥadīṣ 6416)

He عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ left this world at a very young age of 30 after the heart stopped beating on 18 Muḥarram-ul-Ḥarām 1427 A.H. (February 17, 2006), after Ṣalāt-ul-Jumu'aḥ. He was buried in Ṣaḥrā-e-Madīnaḥ, Bāb-ul-Madīnaḥ, Karachi.

Three years, seven months, and ten days after his death (on July 18, 2009), a rainstorm on Saturday caused the grave of Al-Ḥāj, Ḥāfiẓ Muhammad Fārūq 'Aṭṭārī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ to open from the center. The Islamic brother, who was appointed to safeguard the cemetery, said that he saw a green light coming out of the grave in the morning. The Islamic brother, who checked the grave, swore that the body and the shroud of blessed Muhammad Fārūq 'Aṭṭārī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ were as fresh as if he was just buried.

In addition, the Imāmaḥ, which was placed on his head three years ago, was still spreading its blessing. On the right side of the 'Imāmaḥ, the blessed hair was also visible, the forehead was shining, and he was facing toward the Qiblaḥ. The blessed grave of the Mufti عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ was so filled with fragrance that the whole environment was living up to it. The rainwater had seeped into the grave and there was a high chance that the grave would cave in, and thus cause damage to the blessed body of Muhammad Fārūq 'Aṭṭārī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ. Therefore, after ten days of that incident (July 28, 2009), in the presence of Islamic scholars and thousands of Islamic brothers, my beloved son went inside the open grave. He went inside of the grave of Mufti Fārūq 'Aṭṭārī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ to ascertain if the blessed body needed to be taken out, or the grave could be repaired with the body inside.

After an analysis, he communicated the entire situation to the scholars of Dar-ul-Iftā Aḥl-e-Sunnat, and decided that grave can be revamped with the body inside. My beloved son was given a camera to make video, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** he made a successful clip. He was able to capture the clip of blessed hair, ‘Imāmaḥ, and body by removing the dirt that had settled on the body due to the water. That clip was shown on thousands of screens in Şaḥrā-e-Madīnaḥ, to several Islamic brothers. At that time, the emotions were uncontrollable; most people could not stop their tears.

On July 29, 2009 (on Thursday), the video was shown on the Madanī channel. Thousands of Muslims, from different parts of the world, saw the blessed scenes of Muftī’s blessed ‘Imāmaḥ, and hair. The news spread like a fire, and the Islamic brothers from different countries narrated that the markets and roads were empty like the days in Ramadan, during Iftār. Every eye was to see the live Madanī Mukālamaḥ, and the voice of the program was heard from every house. In hotels, barbershops, etc., wherever the TVs were available; people were watching the blessed body of Muftī Muhammad Fārūq ‘Aṭṭārī **عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِي**. According to the news, after watching the blessed and fresh body of Muhammad Fārūq ‘Aṭṭārī **عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِي**, a non-Muslim accepted Islam. Dawat-e-Islami’s publishing house has also released a VCD entitled, ‘Muftī-e-Dawat-e-Islami kī jab Qabr khulī’. Thousands of copies have been sold so far.

*Jabīn maylī naḥīn ḥotī, daḥan maylā naḥīn ḥotā  
Ghulāmān-e-Muhammad kā kafan maylā naḥīn ḥotā*

*The prestige is not affected, nor do the faces get stained  
Indeed the shroud of the slaves of Muhammad is untouched*



May Allah **عَزَّوَجَلَّ** have mercy upon him, and forgive us for his sake!

**آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

## Do not be disturbed on the change of Nigrān

**Question:** Our Islamic brother, who used to handle the Madanī work, was told to leave [his position]. Most Islamic brothers are disturbed that how will the Madanī work go on?

**Answer:** In Dawat-e-Islami, Madanī responsibility is not given to an Islamic brother for a lifetime. The responsibilities either are kept same or changed every 12 months. In Dawat-e-Islami, any Islamic brothers can be discharged from the responsibility [staying in the circle of Sharī'ah]. When you see somebody being discharged from the responsibility of Madanī work, then keeping it to yourself is better for you and Dawat-e-Islami. Brothers should have good thinking about their committee's that if they discharged an Islamic brother from a responsibility, then there must have been a good reason for it. They indeed know better than we do. The notions about the discontinuity of Madanī work are futile.

It is a Madanī request that do not keep your eyes on the problems, but keep the eyes on Rab عَزَّوَجَلَّ Who solves all the problems. It is up to Allah عَزَّوَجَلَّ Who can appoint anyone to work for the religion. If He عَزَّوَجَلَّ wills to not take a Madanī work from an individual, then the Islamic brother, who was working enthusiastically, may become lazy, and not able to concentrate. Many great Islamic scholars came, did religious work, and left this world, but the flag of Islam is still at its heights. Therefore, if you keep wasting time on such arguments, then you will not be able to do any Madanī work. So, keep doing Madanī work, and إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will see the virtuous results. The Nigrān of Dawat-e-Islami's Advisory Committee, Hājī Mushtāq 'Aṭṭārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي used to say: We do not have to strengthen a specific personality in Dawat-e-Islami; we verily need to work on strengthening the whole system of Dawat-e-Islami.

## What was his fault?

**Question:** The one who was discharged was doing Madanī work for years; he might have made a mistake. Please tell us his mistakes, so all the brothers are at ease?

**Answer:** Look, discharge from the responsibilities is different from the change of responsibility. It is not necessary that the one who was discharged has made any mistakes. Try to understand this situation through the following example. If a person gave his shop on a rent for 12 months, and after 12 months the shop will be returned to him, there is no question of asking the owner for a reason because he gave you a shop on

a 12-month lease. You can think of not getting the shop for the next 12 months. If the owner asks you to vacate the shop before 12-month period, then there could be complications. For example, if somebody leaves his responsibility for his own reasons, not able to give time, due to load of worldly tasks, fraud in the charity money, or getting involved in illegitimate acts. By looking for the mistakes, one can also get into sins. It is better not to be inquisitive about reasons of the discharge of the Nigrān because this can cause the defects of that Islamic brother to be exposed, conversations about his laziness begin to be heard, and open the door to backbiting. This may then lead to responses from the other side that could include backbiting, ill accusation, abuses and hurting others. This does not only cause harm to Madanī work, but also the Hereafter.

Therefore, if an Islamic brother is discharged from his responsibilities, or even you are discharged from your Madanī responsibility, then please stay patient and do Madanī work for the sake of Allah ﷺ instead of staying away at home in anger. We must remember that sincerity is not tested by giving the responsibility, but is indeed tested through seizing the responsibility. Such individual is indeed very naive that when he had the responsibility, he was ready to sacrifice his life on Madanī work. In contrast, when the responsibility was taken away, he became the rival of Madanī work. Things about Dawat-e-Islami that he considered and professed as strength now become weaknesses in his opinion. Does it mean that he was doing the Madanī work for merely a status, not for the sake of Allah ﷺ?

*Allah karay dil mayn utar jāye mayrī bāt*

*May my words pierce your heart*



*Jis dīl ander ‘ishq na rachiyā kuttay aus tūn changay*

*Mālik day ghār rākhī daīnday ṣābir pukhāy nangay*

*Mālik dā dar nayī chād-day pawayn māro saw saw juttay*

*Auñ balhīyā chal yār manā lay, nayī tay bāzī lay gaye kuttay*

*Whoever does not have the love [of Prophet]; then the dogs are better*

*Regardless of being hungry or naked, dogs protect their master*

*Even if you thump them hundreds of time, dogs do not leave their master*

*Come on, get up, or the dogs will become winner*



### An inspiring parable for the ones who have responsibilities

Sayyidunā Khālīd Bin Walīd رَضِيَ اللهُ تَعَالَى عَنْهُ, who was called **سَيْفٌ مِّنْ سَيُوفِ اللَّهِ** [a sword from the swords of Allah عَزَّوَجَلَّ]. He was an indeed a commander in the Islamic army. Amīr-ul-Mūminīn Sayyidunā ‘Umar Fārūq A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ took away the responsibility from Sayyidunā Khālīd Bin Walīd رَضِيَ اللهُ تَعَالَى عَنْهُ. Upon the decision of Sayyidunā ‘Umar Fārūq A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ, he did not argue, nor did he رَضِيَ اللهُ تَعَالَى عَنْهُ refuse to accept the decision. In addition, his enthusiastic efforts toward Islam never declined.

Even after being discharged from the responsibility of a commander, he رَضِيَ اللهُ تَعَالَى عَنْهُ fought in many battles as a soldier and partook in many Islamic conquests like Dimishq, Ḥamṣ, Mar’ash, Qinnasrīn, etc. The bravery of Sayyidunā Khālīd Bin Walīd رَضِيَ اللهُ تَعَالَى عَنْهُ was indeed unique. He himself has stated, ‘I consider being in a battalion that attacks the enemies on a cold, snowy night better than if somebody gifts me a newly married bride, of my choice, every night’.

May Allah عَزَّوَجَلَّ have mercy upon him, and forgive us for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Check background before assigning any responsibility

**Question:** Dawat-e-Islami’s Nigrān wants to assign some responsibility to an Islamic brother. If he assigns responsibility without knowing the person, then that could slow down the Madanī work. If he asks anything about the person, then this could open the doors to backbiting. What should a person do?

**Answer:** When assigning any religious responsibility to a person, hiring an employee, becoming an employee, becoming a partner in the business, giving a loan, renting a house, marrying, travelling with someone, etc., then there is nothing wrong with obtaining the information. In addition, one is advised to gather the appropriate information, so one can save himself from being deceived. If somebody is asked advice, regarding such a matter, then it is required for the person to give helpful opinion. For example, if the adviser knows any shortcoming of a person that can cause a loss to the person, who is asking for an advice, then helping such person is indeed necessary. Do not advise on any shortcomings that are unnecessary for the situation.

On page 177 of *Bahār-e-Sharī'at*, Volume 16 [the 312-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated: If someone is asked for advice, and the adviser discusses the vices regarding that matter, then that is not backbiting. It is stated in a Ḥadīṣ, 'The person, who is asked for advice, is the Amīn [guardian].' Therefore, it is dishonesty not to reveal the vices at such occasions.

For example, if a parent inquires about another person before marrying his offspring off to that person, then one is required to communicate everything he knows about the person because this is not backbiting. Similarly, if somebody wants to make someone his partner in business, wants to give loan, or wants to live in a neighbourhood, then informing the person about the vices of the people is not backbiting. (*Rad-dul-Muhtār*, vol. 9, pp. 675)

### Asking about the people who are absent from the virtuous deeds

**Question:** An individual who used to attend the Ijtimā', and he no longer attends it. How is to ask that we do not see such a person nowadays? It seems to be very hard to refrain from backbiting because the reply of such questions will be full of backbiting.

**Answer:** There is no wrong in asking people about such questions, but if the people, who are replying, start to backbite, then stop them immediately. It is better to not ask the question, instead meet the person [who is not attending] yourself. It is also very possible that the one who you invite begins to backbite about the Nigrān Islamic brother. If you are not able to resolve the conflict and patch up their differences, then talk to the Nigrān Islamic brother, have them meet each other and get yourself out of the situation. At any instance, there is nothing wrong in asking people with the intention to rectifying them. In addition, the more good intentions you make; the more reward you will reap. It has been a practice of our pious predecessors to get information for the sake of reformation.

On page 578 of *Bahār-e-Sharī'at*, Volume 1 [the 1250-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated: Once Amīr-ul-Mūminīn Sayyidunā 'Umar Fārūq A'ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ did not see Sayyidunā Sulaymān Bin Abī Ḥaṣmah رَضِيَ اللهُ تَعَالَى عَنْهُ for Fajr Ṣalāh. He رَضِيَ اللهُ تَعَالَى عَنْهُ went to the market, and stopped by at the house of Sayyidunā Sulaymān Bin Abī Ḥaṣmah رَضِيَ اللهُ تَعَالَى عَنْهُ as it was on the way to market. In the house, he رَضِيَ اللهُ تَعَالَى عَنْهُ went to his mother, Sayyidatunā Shifā رَضِيَ اللهُ تَعَالَى عَنْهَا and

inquired as to why he did not see Sayyidunā Sulaymān Bin Abī Ḥaṣmaḥ for Fajr Ṣalāḥ today. She replied that he spent all night praying, and went to sleep in the morning. Sayyidunā ‘Umar Fārūq A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ said that he considered offering the Fajr Ṣalāḥ with Jamā’at, better than worshipping the whole night. (*Muwaṭṭā Imām Mālik, vol. 1 pp. 134, Ḥadīṣ 300*)

May Allah عَزَّوَجَلَّ have mercy upon him, and forgive us for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Declaration of war against backbiting

Alas! ‘Backbiting’ has enslaved the majority of the Muslim population. Through backbiting, Satan is aggressively dragging people towards the Hellfire. Beware! Declare war against backbiting and then stay well-grounded at your forts. Those who have committed backbiting must also repent and seek forgiveness. Make a firm determination: Neither will we backbite nor will we listen to it!

Sadly, backbiting is eating into the very fabric of the Madanī environment like a termite. Therefore, I urge all the responsible Madanī brothers and sisters, in the course of this war against backbiting, please lock all the doors that could lead to backbiting. Whoever has parted with the Madanī environment under your tenure of responsibility, please try to recall 112 times if they ever slandered you and in retaliation you might have caused them any grief or they might have gotten disheartened by your backbiting and that might have caused them to distance themselves from the righteous Madanī environment.

If this is the case then with a righteous intent at heart, and to seek the pleasure of Allah عَزَّوَجَلَّ, immediately beg and plead to them for their pardon, preferably with tears. Do not ask them to come to you, but my dire wish is that you would go pay them a visit and try to convince them to satisfy their discontent and beg for their pardon.

Moreover, regarding the Islamic brothers who have departed from Dawat-e-Islami, I would suggest that you persuade them, beg and plead with them, and somehow bring them back into the righteous Madanī environment of Dawat-e-Islami and engage them in the propagation of Sunnah.

[Those individuals, who do not have any official responsibility in the organization, can also participate in this reconciliation effort but do not bother those individuals who have been officially debarred from Dawat-e-Islami. In their case, follow the decisions of the (senior) members of Dawat-e-Islami].

*Āy khāṣa-e-khāṣān-e-Rusul waqt-e-Du'ā hay*  
*Ummat pay tayrī ā kay 'ajab waqt paṛā hay*  
*Chōtaun mayn iṭā'at hay na shafqat hay baṛaun mayn*  
*Piyāraun mayn maḥabbat hay na yāraun mayn wafā hay*  
*Jo kuch hayn woḥ sab apnay hī hāthāun kay hayn kartūt*  
*Shikwaḥ hay zamānay kā na qismat kā gilaḥ hay*  
*Daykhay hayn yeḥ din apnī hī ghaflat kī badawlat*  
*Sach hay kay buray kām kā anjām burā hay*  
*Ĥam nayk hayn yā bad phīr ākhīr hayn tumḥāray*  
*Nisbat baḥut achchī hay agar ḥāl burā hay*  
*Tadbīr sanbhālnay kī ḥamāray nahīn koī*  
*Ĥān aik Du'ā tayrī kay maqbūl-e-Khudā hay*

*Prophet its time to make a special supplication*  
*As turmoil and hardships engulf your Ummaḥ*  
*Youth don't respect; adults are without affection*  
*Friends devoid of loyalty; love has no association*  
*This has come to pass, because of our wrongful action*  
*No blame on the time or destiny; we have earned our own affliction*  
*We have suffered these days due to our negligence*  
*It is true to say that there is an eye for an eye*  
*Neither pious [nor holy], but we have your association*  
*What a marvellous alliance? How rotten is our condition?*  
*No recourse in sight, only relying on your supplication;*  
*For surely your pleas are accepted, without exception*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد	صَلُّوْا عَلَى الْحَبِيب
أَسْتَغْفِرُ اللّٰه	تُوبُوْا إِلَى اللّٰه
صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد	صَلُّوْا عَلَى الْحَبِيب

## Islamic ruling: Whether Islamic sisters can watch Madanī channel

The benefits of Madanī channel are phenomenal! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, many non-Muslims have embraced Islam through its telecasts; numerous irreligious individuals have adopted regular Ṣalāh and a large number of people have repented from their past sins and have embarked on the path of Sunnah. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, it is purely an Islamic channel; no music and no women – it has one hundred percent Islamic colours. What does it have? It has the teachings of Quran and Ḥadiṣ, teachings of the Prophets **عَلَيْهِمُ السَّلَام**, companions **رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ** and the Auliya. It has Quranic recitations, Na’at recitals, and sessions of Du’ā and pleading to Allah **عَزَّوَجَلَّ**, which warm the heart. Its overwhelming telecasts make the devotees of the Prophet weep. Further, there are [programs like] Dār-ul-Iftā Ahl-e-Sunnat, Spiritual Cures, Sunnah-inspiring Madanī pearls, and Madanī parables, which assist in inspiring the viewers.

In short, Madanī channel provides a medium for a person to stay home and acquire a wealth of knowledge. But the Islamic sisters should think 112 times before watching this channel that **مَعَاذَ اللّٰهِ عَزَّوَجَلَّ** they may not slip into the sin of watching [men] with lust because Madanī channel usually shows young men; and women are like frail glass, they only need a mild blow to crack. The Guiding Light of Spirituality, the Scribe of Islamic Jurisprudence, Muftī Amjad ‘Alī A’zamī **عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَعْدِي** said on page 86 of *Bahār-e-Sharī’at*, Volume 16 [the publication of Maktaba-tul-Madīnah]: For a female to look at a Nā-Maḥram holds the same ruling as that of a male looking at a male; and that she can look if she is sure that she will have no lust in looking; and if there is even a doubt [of lust], then she should avoid looking. (*Fatawā ‘Ālamgīrī*, vol. 5, pp. 327)

*Āqā kī ḥayā say jhūkī rehṭī thī nigāḥayn*

*Ankhāun pay mayrī behān lagā Qafl-e-Madīnah*

*Prophet’s gaze was lowered in modesty*

*O my sister, you too safeguard your eyesight properly*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد	صَلُّوْا عَلَى الْحَبِيب
اَسْتَغْفِرُ اللّٰه	تُوبُوْا اِلَى اللّٰه
صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد	صَلُّوْا عَلَى الْحَبِيب

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Excellence in Forgiving & Tolerance

and an Important Madanī Will



### Virtue of reciting Ṣalāt-‘Alan-Nabī ﷺ

Blessed narration of the Prophet of Raḥmah, the Intercessor of Ummah ﷺ: ‘O’ People! Indeed, the person to receive quick relief from anxiety and accountability on the Day of Judgment [Qiyāmah] will be the one who would have recited Ṣalāt upon me in abundance, in this world.’ (Al-Firdaus bimā Ṣaur-ul-Khaṭṭāb, vol. 5, pp. 375, Ḥadīṣ 8210)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Madanī Prophet’s forgiveness

Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated, ‘Once I was walking alongside the Merciful Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ while he was wearing a Najrānī shawl<sup>1</sup> with thick, rough edges. Suddenly a Bedouin got hold of the shawl and pulled it with such a violent jerk that it left a bruise on the blessed neck of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Thereafter he said, ‘Order that I be given a share from the wealth, that Allah عَزَّوَجَلَّ has given under your custody.’ The Prophet of Raḥmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ turned his attention

<sup>1</sup> A shawl typical of the Najran region, south-western parts of present-day Saudi Arabia.

towards him and smiled and ordered that he be given some wealth.’ (*Ṣaḥīḥ Bukhārī*, vol. 2, pp. 359, *Ḥadīṣ* 3149)

*Ĥar khaṭā per mayrī chashm-poshī, ĥar ṭalab per ‘aṭā-awn kī bārish*  
*Mujh gunāḥgār per kis qadar ĥayn, maḥarbān Tājdār-e-Madīnāḥ*

*Mistakes concealed, every request granted*  
*Āqā is even gracious, to a servant so derailed*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you notice how our Madanī Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ treated the Bedouin? O devotees of Mustafa! No matter how hard others may tease you or hurt your feelings, just forgive them and try to treat them with utmost love and tolerance.

### Three reasons for easy accountability

Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated, ‘The Noble Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever has three things, Allah عَزَّ وَجَلَّ will take his account with ease and will enter him in Paradise (with His mercy.)’ Then the companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ asked, ‘O Prophet of Allah! What are those things?’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied:

1. Endow those who deprive you.
2. Mend relations with those who try to break off ties with you; and
3. Forgive those who are unjust towards you.’

(*Al-Mu’jam-ul-Awsaṭ*, vol. 4, pp. 18, *Ḥadīṣ* 5064)

### Palace in Paradise

Sayyidunā Ubayy Bin Ka’b رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever prefers that a palace be built for him in Paradise, should forgive the person who is unjust with him, and give to the one who deprives him and mend relations with the one who tries to break ties with him.’ (*Al-Mustadrak lil-Ḥākim*, vol. 3, pp. 12, *Ḥadīṣ* 3215)

## Honour is enhanced by forgiving

The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah ﷺ said, ‘Charity does not lessen the wealth and if a person forgives someone’s mistake, than Almighty Allah عزَّوَجَلَّ increases his (i.e. the forgiver’s) honour and respect. Whoever adopts humbleness for Allah عزَّوَجَلَّ, Allah عزَّوَجَلَّ elevates his ranks.’ (*Ṣaḥīḥ Muslim*, pp. 1397, *Ḥadīṣ* 2588)

## Who is the most dignified?

Sayyidunā Mūsā Kalimullāh علي نبينا وعليه الصلوة والسلام said, ‘O Allah عزَّوَجَلَّ, the Exalted! Who is the most dignified one before You?’ Allah عزَّوَجَلَّ replied, ‘The one who forgives despite having the ability to take revenge.’ (*Shu’ab-ul-Īmān*, vol. 6, pp. 319, *Ḥadīṣ* 8327)

## Whoever does not forgive is not forgiven

Companion Sayyidunā Jarīr رضى الله تعالى عنه has narrated that the Holy Prophet ﷺ said, ‘Whoever is not merciful to others, will not receive mercy; whoever does not forgive, will not be forgiven.’ (*Musnad Imām Aḥmad*, vol. 7, pp. 71, *Ḥadīṣ* 19264)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Best manners of this world & the Hereafter...

Sayyidunā ‘Uqbāḥ Bin ‘Āmir رضى الله تعالى عنه said that he had the honour to meet the Beloved and Blessed Prophet ﷺ and he rushed to hold his blessed hand. The Holy Prophet ﷺ also held his hand and said, ‘Uqbāḥ! The best manners of the world and the Hereafter are that you associate with those who disassociate with you, and forgive those who do injustices to you and whoever wishes for an extended life and abundance of sustenance should treat his relatives with kindness.’ (*Al-Mustadrak lil-Ḥākim*, vol. 5, pp. 224, *Ḥadīṣ* 7367)

## Forgive and be forgiven

The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind ﷺ said, ‘Have mercy on others and you will be showered with mercy and



adopt forgiveness and Allah ﷺ will forgive you.’ (*Musnad Imām Aḥmad*, vol. 2, pp. 682, Ḥadīṣ 7062)

*Ĥam nay khaṭā mayn na kī, tum nay ‘aṭā mayn na kī  
Koī kamī Sarwarā, tum pay karauṛon Durūd*

*Beloved Prophet! We have excelled only in sin;  
Yet you have never turned us away  
Thousand of salutations upon you!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Forgiver granted forgiveness without accountability

Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Sultan of Madīnah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: It will be announced on the Day of Judgment, ‘Whoever has their reward with Allah’s mercy let them stand up and enter Paradise.’ It will be asked, ‘Who has this reward?’ The announcer will reply, ‘For them who forgive.’ Then thousands of people will stand up and enter Paradise, without any accountability. (*Al-Mu’jam-ul-Awsaṭ*, vol. 1, pp. 542, Ḥadīṣ 1998)

### Forgave the person, who tried to assault

On page 604 of ‘*Sīrat-e-Mustafa*’ [the 862-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: Once during a journey, the Eminent and Respected Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was asleep. Meanwhile, Ghawraṣ Bin Ḥārīṣ seized his sword and took it out of the sheath, with the intent to kill him. When the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ woke up, Ghawraṣ asked, ‘O Muhammad! Who will save you from me?’ ‘Allah ﷻ replied the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Upon hearing the voice of Prophethood, he was aghast and the sword dropped from his hand. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ seized the sword and asked, ‘Now who will save you from me?’ Ghawraṣ pleadingly implored and requested for his life. The Prophet of Raḥmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ let him go and forgave him. When Ghawraṣ returned to his tribe, he told them that he had returned from a person who is the best amongst the whole of mankind. (*Ash-Shifā*, vol. 1, pp. 106)

*Salām us per kay jis nay khūn kay piyāsaun ko qubā-ayn dīn*

*Salām us per kay jis nay gāliyān sun kar Du’ā-ayn dīn*

*Salutations for the one who forgave those, who intended to take his life;  
Greetings for the one who replied to curses, with gracious prayers for their tribe*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Prayer of guidance for the oppressors

During Ghazwah<sup>1</sup>-e-Uḥud, one of the blessed tooth of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, was martyred [broken] and his face was also wounded, but the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said nothing to them except: اَللّٰهُمَّ اهْدِ قَوْمِيْ فَاِنَّهُمْ لَا يَعْلَمُوْنَ (i.e. ‘O Allah عَزَّوَجَلَّ guide my people, for they are unaware of me’). (*Ash-Shifā*, vol. 1, pp. 105)

*Soyā kiyay nābkār banday*

*Royā kiyay zār zār Āqā*

*The wicked kept sleeping;  
While the Exalted Prophet kept weeping*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Pardoned the magician

Labīd Bin A’sam casted a magical spell on the Respected and Revered Prophet, but the Mercy for the Universe صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not take any revenge from him. Further, he also pardoned the Jew who had poisoned him. (*Al-Mawāhib-ul-Ladunniyyah lil-Qasṭallānī*, vol. 2, pp. 91)

### Esteem of the Blessed Prophet ﷺ

The mother of the believers, Sayyidatunā ‘Āishah Ṣiddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا said that the Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would neither utter foul language out of habit, nor would he do it as a formality. Neither was he amongst the people who holler in the

<sup>1</sup> Ghazwah is an Arabic term which refers to a battle in which the Holy Prophet personally participated.

marketplace, nor would he return an evil act with evil. He would rather forgive and tolerate. (*Sunan-ut-Tirmiẓī, vol. 3, pp. 409, Ḥadīṣ 2023*)

### Forgive them seventy times daily

A person came into the court of the Holy Prophet ﷺ and said, ‘O Prophet! How often should we forgive our servants?’ The Noble Prophet ﷺ remained silent. He iterated again, and the Holy Prophet ﷺ remained silent. When asked for the third time, then the Noble Rasūl ﷺ replied, ‘Seventy times a day.’ (*Sunan-ut-Tirmiẓī, vol. 3, pp. 381, Ḥadīṣ 1956*)

The renowned commentator of the Quran, Muftī Aḥmad Yār Khan Na’īmī رحمه الله تعالى عليه has commented on this Ḥadīṣ, ‘In the Arabic language, the number seventy implies several times or in abundance. Thus, the narration implies that they should be forgiven several times every day.

However, one should remember that they should be forgiven only in those situations when their mistakes are unintentional, or their mistakes damage only the personal property of the employer. They should not be forgiven when they make mistakes out of the wickedness of their character, or when their mistakes are detrimental to Islam, public assets or national interest.’ (*Mirāt-ul-Manājīḥ, vol. 5, pp. 170*)

### Tolerance of A’lā Ḥaḍrat upon receiving abusive letters

If only we could develop a passion to abandon anger for our own ego like our pious predecessors who displayed tolerance towards others despite their grave injustices. In this context, it is narrated in ‘*Ḥayāt-e-A’lā Ḥaḍrat*’ that once, mail was presented to my master, A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā, Ash-Shāḥ Imām Aḥmad Razā Khān عليه رحمه الرحمن and it had a few letters which were filled with profanities. His devotees were fired up and wanted to file a suit against the people who had mailed those letters.

Imām-e-Aḥl-e-Sunnat, Maulānā, Ash-Shāḥ Imām Aḥmad Razā Khān عليه رحمه الرحمن told them to first distribute gifts amongst those who sent letters of praise him, only then file a suit against those who wrote those indecent letters. (*Ḥayāt-e-A’lā Ḥaḍrat, vol. 1, pp. 143*)

Thereby implying that if you do not reward those individuals who praise you, then why do you want to take revenge from the people who have wronged you?

*Aḥmad Razā kā tāzaḥ gulistāṇ ḥay āj bhī*

*Khurshīd-e-‘ilm un kā darakhshāṇ ḥay āj bhī*

*The garden of Aḥmad Razā<sup>1</sup> is still blooming;  
Light of his knowledge, steadily gleaming*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### An important Madanī will

Dear Islamic brothers! As I write this, I am almost sixty years old. Death is gradually approaching. Who knows when my eyes will close forever? I implore from the Merciful Allah ﷻ the protection of my faith; peace and tranquillity at the time of my death, in the grave and on the Day of Judgment. Further, I ask for my deliverance without any accountability on the Day of Judgment and an abode in Jannat-ul-Firdaus, the loftiest level of Paradise, in the neighbourhood of my Madanī Prophet ﷺ. I have seen various difficulties of this world in my brief life; plenty of ostentations and lack of genuineness; plenty of flattering and lack of loyalty. Just imagine the magnitude of someone’s betrayal, that he kicks out his own parents from his house, over a minute issue, or an act of dislike, and forgets the millions of favours and acts of kindness of his own parents. Alas! Satan, the outcast, has messed up the minds and hearts of the people but still, ﷻ millions of Muslims have joined Dawat-e-Islami.

As is typical of every [large, religious] organization that people come and go likewise I have seen some get discontented and then they have distanced themselves from this Madanī environment. Afterwards, their irregularities in Islamic practises have also surfaced. Some such discontented Islamic brothers have also formed their own separate ‘group’. Some have said things against me, have written against me and have opposed the decisions of the Central Shūrā [Markazī Majlis-e-Shūrā] of Dawat-e-Islami. Despite this, ﷻ, up until now – the time of writing this – Dawat-e-Islami continues to excel and thus far no ‘group’ is even close to par with Dawat-e-Islami.

<sup>1</sup> i.e. Imām-e-Aḥl-e-Sunnat, Imām Aḥmad Razā Khān ﷺ.

I have served a good part of my life in organizational [volunteer] work therefore, in the light of my experiences I present my Madanī will before all the Islamic brothers and Islamic sisters, for the sole purpose of the betterment of the Hereafter:

Please remember one thing and hold on to it tightly that as long as I am alive and even after my death, once you have joined Dawat-e-Islami, do not start a ‘parallel group’ with a different identity (e.g. other than green turban-cloth etc.) and/or a different pattern of work. Even though, you initiate some activities to enhance our religious work, it would be highly unlikely for you to safeguard yourself from backbiting, libel, having bad opinions of others, disheartening others, having enmity towards fellow Muslims, and nursing mutual hatred etc. Not only you, but many other Muslims may also fall prey to these grave sins.

If anyone considers that he has yielded enormous service for the religion by formulating a separate group then, I would like him to also consider if he divulged in backbiting, calumny or other such portent sins. If not, then praise to him. In addition, if he was entangled in these sins then he should ask from his own conscience whether his Mustahab [virtuous commendable acts] carry greater weight or does backbiting and other such sins carry a heavier burden, in the Hereafter? If the heart is fearful of Allah عَزَّوَجَلَّ, the person has benefited by his knowledge and his conscience is alive then his answer will be that only one sinful backbiting phrase uttered is heavier than all his lifetime’s Mustahab, as there is no accountability for avoiding Mustahab deeds but backbiting could lead to punishment in the Hereafter.

Thus, it can be concluded that by forming a separate group after joining Dawat-e-Islami, the element of loss مِنْ حَيْثُ الْمَجْمُوع (i.e. *collectively overpowers*) has overwhelmed the benefits whether you are debarred by the organization or withdrew by yourself.

### Important excerpts from Fatawā Razawiyyah

Realistically speaking, performance of any religious work, which is neither Farḍ, Wājib nor Sunnat-e-Muakkadah and its performance nurses hatred among Muslim, then it is better to abandon it even though it is a Mustahab. To bring awareness regarding the significance of Muslim unity, at one place my master, A’lā Ḥaḍrat, [Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن] has narrated: In order to please the hearts of the people and to unite

the Muslims it is permissible for one to avoid the Mustaḥab so that the people do not despise him and thus hatred among people may be avoided. As the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ preserved the construction of the Ka'bah, along the pattern of the Quraysh, so that the newly converts to Islam may not face any misconceptions. (*Fatāwā Razawiyyah*, vol. 7, pp. 680)

Further, it is ordered to avoid Mustaḥab when it engenders hatred amongst Muslims. My master, A'lā Ḥaḍrat [Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ] stated a Madanī principle to establish love and tolerance amongst the Muslims: Value the dislike of the people over adopting Mustaḥab. Strive your utmost to avoid dissension and discord [Fitnah], hurting others, causing grief, and engendering hatred and malice. [This rule does not refer to giving up the Farḍ, the Wājib and the Sunnah, whether they are emphasized or not]. (*Fatāwā Razawiyyah*, vol. 4, pp. 528)

Furthermore, my master, A'lā Ḥaḍrat [Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ] stated one of the rules of Islamic jurisprudence: دَرءُ الْمَقَاسِدِ أَهَمُّ مِنْ جَلْبِ الْمَصَالِحِ i.e. 'It is vital to remove the causes of evil than attaining good.' (*Fatāwā Razawiyyah*, vol. 9, pp. 551)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### One who changed the identity!

The rest of those who have parted from Dawat-e-Islami's identity [the green turban-cloth etc.] and without agreement of Islamic jurisprudence do not oppose Dawat-e-Islami and are rendering religious services without indulging in backbiting and calumny, may Allah Almighty عَزَّوَجَلَّ accept their righteous endeavours. On the other hand, those individuals who have given up Dawat-e-Islami's identity and have formed separate 'groups', and oppose Dawat-e-Islami, without any lawful reason, they try to weaken this Madanī movement of spreading the call to righteousness. For their cause, their weapons are backbiting, calumny, libel, ill suspicion, fault finding, slandering, laying accusation, negative propaganda and tale-bearing and they presume it as a great service to our religion. They should get a hold of themselves. This is not the service of religion but awful acts which fill the Book of Deeds with sins.

Likewise, whoever still maintains Dawat-e-Islami's identity, but still opposes Dawat-e-Islami, without any permission under Islamic law, and nurtures hatred in the hearts of Muslims, he in turn tries to damage the reputation and methodology of Dawat-e-Islami; such acts are impermissible under Islamic law.

### Slandering is Ḥarām

It is often observed that if one opposes someone then he tries his level best to split hairs trying to find faults and then diligently propagates their shortcomings and faults (except those whom Allah ﷻ protects). When they were at good terms then it was as if the other's sweat smelled like a fragrance and now that they have a rift between them, even their perfume has a disgusting odour.

Remember! Revealing the faults and shortcomings of any preacher, especially of any Sunnī scholar, without any appropriate Islamic reason, to others is very detrimental for the propagation of Islamic teachings and for spreading invitations to righteousness. Such negative propaganda could result in the punishment in the Hereafter. My master, A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat, Maulānā, Ash-Shāḥ Imām Aḥmad Razā Khān عليه رحمة الرحمن has stated in *Fatāwā Razawiyyah*: And unfortunately if any Sunnī Muslim makes a mistake, then it is Wājib to conceal it, otherwise people will, Allah ﷻ forbid, not stay devoted to them and in turn whatever benefit was being derived from their speeches and writings, for the service of Islam and Sunnaḥ, would be disrupted. Allah ﷻ forbid, publicity and publication of these mistakes and shortcomings will tantamount to slander and slandering is Ḥarām. Allah ﷻ has said in the Glorious Quran:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ  
فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ<sup>ط</sup>

Those who desire that scandal should spread among the Muslims, for them is the painful torment in this world and the Hereafter.

[Kanz-ul-Īmān (Translation of Quran)] (Part 18, Sūrah An-Nūr, Verse 19)

(Fatāwā Razawiyyah, vol. 29, pp. 594)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Fulfilling all the requirements of reconciliation for those who have departed from Dawat-e-Islami

Whoever has departed from Dawat-e-Islami, if he is displeased with me, or with the Markazī Majlis-e-Shūrā [Central Advisory Body], if I have hurt their feelings or compromised their right in any way, I offer them my humblest apology. My sons, Nigrān-e-Shūrā and the members of the Markazī Majlis-e-Shūrā are all seeking for forgiveness as well. I plead you to forgive them and me, for the sake of Almighty Allah and His Distinguished Prophet ﷺ. With the intent to please Allah ﷻ and His Prophet ﷺ we all have pardoned all those who have violated our rights. Further, I welcome them back, with open arms, all those individuals who have formed their own groups and organizations, either because they were dissatisfied with someone, or because of disagreements with the organization.

I invite all of them, open-heartedly, to reconcile up with me for the sake of Allah ﷻ and His Beloved Prophet ﷺ. With the intent to seek the pleasure of Allah ﷻ I am ready to reconcile, unconditionally, with every discontented Muslim brother. Yes, those individuals who want to rectify organizational matters of disagreement through dialogue, our doors are wide open for them as well. Please contact us, at the earliest, and arrange to sit and talk with the Central Shūrā. If you direct, and if it is possible, I will also join the discussion to settle your concerns and differences. Come and join us! Let's all get united and with the mercy of Allah ﷻ and the benevolent gaze of His Beloved Prophet ﷺ, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, we will jointly render Madanī services for our religion and crush the evil plans of Satan along the way.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## If you don't wish to work with Dawat-e-Islami then...

If any disgruntled Islamic brother does not wish to partake in any righteous Madanī activities orchestrated by Dawat-e-Islami then he should at least forgo the disagreements and grant us forgiveness; and inform us, to earn the reward of pleasing a fellow Muslim. In this way, we can eliminate our grudges and come closer and in turn disgrace the plans of Satan and earn the reward of tolerance. Once again I implore you to grant us your forgiveness, for the sake of these words of the Sultan of Makkah and Madīnah, the Beloved



and Blessed Prophet ﷺ, as narrated in a Ḥadīṣ: ‘Whoever accepts the apology of a Muslim brother [without any exception from Islamic law] when the other seeks an excuse, will get to go to the pond of Kawṣar<sup>1</sup>.’ (*Al-Mu’jam-ul-Awsaṭ*, vol. 4, pp. 376, Ḥadīṣ 6295)

Also remember, that posing inappropriate requirements like saying that [Amīr-e-Aḥl-e-Sunnat, Muhammad Ilyas ‘Attar Qadiri Razavi] should come himself to meet with us; and if he cannot meet with us then at least he should send Nigrān-e-Shūrā, or any member of the Central Shūrā; could lead to suspicions that they just are trying to put off the reconciliation process. When we have taken the first step towards reconciliation, by writing this apology then there should be no hindrances for the sincere hearted individuals. Every discontented Islamic brother should step up and reunite, to please Allah عزوجل. If you do not wish to come and meet with us, at least contact any member of the Markazī Majlis-e-Shūrā over the phone.

*Allah karay dil mayn utār jāye mayrī bāt*

*My talk makes a place in the heart; may Allah make it so*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### **O Allah عزوجل! Be my witness**

O Allah عزوجل! Be my witness that I have publicized my invitation for reconciliation to my discontented Islamic brothers. My Allah عزوجل, put mercy in their hearts, that they may grant me forgiveness and reconcile their difference with me. O Allah عزوجل! You are Well-Aware of the state of my heart, as I seek to reconcile with them; my sole purpose is the betterment of my Hereafter. Prior to my death, I want to bring around all my discontented Muslims and make reconciliation with them, just for Your sake; O Allah عزوجل! I am apprehensive of Your secret Divine Decree; my Beloved Allah عزوجل, please never be displeased with me. O my Honourable Allah عزوجل! I pray that my faith never leaves me, even for a millionth of a second. O Allah Almighty عزوجل! Forgive me, without any accountability, along with all the discontented Islamic brothers and all the people associated with Dawat-e-Islami. O Allah عزوجل! Forgive the whole Muslim Ummah for

<sup>1</sup> Pond of Kawṣar or Ḥawḍ-e-Kawṣar is the pond where Prophet of Allah ﷺ will give water to the thirsty on the Day of Judgment. Kawṣar literally means abundance.

the sake of Your Beloved Prophet ﷺ. O my Allah عَزَّوَجَلَّ! Bring unity in our rows and endow us with mutual understanding. Please confer upon us the strength to serve your religion collectively, with sincerity and true devotion.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ ﷺ

*Sunnatayn ‘ām karayn dīn kā ḥām kām karayn*

*Nayk ban jāyaīn Musalmān Madīnay wālay*

*O Prophet! May we propagate the Sunnah ways  
Attain righteousness, and activate the Islamic traits*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

## Declaration of war against backbiting

Alas! ‘Backbiting’ has enslaved the majority of the Muslim population. Through backbiting, Satan is aggressively dragging people towards the Hellfire. Be aware! Declare war against backbiting and then stay well grounded at your forts. Those who have committed backbiting must repent and get busy in seeking forgiveness. Make a firm determination: *‘Neither will we backbite nor will we listen to it إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ’*

Alas! Backbiting is eating into the very fabric of the Madanī environment like a moth. Therefore, I urge all the responsible Madanī brothers and sisters, in the course of this war against backbiting, please keep on locking shut, all the doors that could lead to backbiting. Whoever has parted with the Madanī environment under your responsibility, please try to recall 112 times if they ever slandered you and in retaliation, you might have caused them any grief or they might have gotten disheartened by your backbiting and that might have caused them to distance themselves from the righteous Madanī environment. If any of these circumstances hold true, then with righteous intent at heart, and to seek the pleasure of Allah Almighty عَزَّوَجَلَّ, immediately beg and plead to them for their pardon, preferably with tears [of remorse] strolling down your cheeks. Do not ask them to come

to you, but my dire wish is that you would go pay them a visit and try to convince them to rectify their reasons of discontent and beg for their pardon.

Moreover, regarding the Islamic brothers who have departed from Dawat-e-Islami, I would suggest you to persuade them, to beg and plead with them, and somehow bring them back to the righteous Madanī environment of Dawat-e-Islami and engage their services in the propagation of Sunnah. (Those individuals who do not have any official responsibility in the organization, they can also participate in this reconciliation effort but do not touch those individuals who have been officially debarred from Dawat-e-Islami. In their case follow the decisions of the appropriate members of Dawat-e-Islami).

*Āy khāṣa-e-khāṣān-e-Rusul waqt-e-Du'ā hay  
Ummat pay tayrī ā kay 'ajab waqt paṛā hay  
Chōtaun mayn iṭā'at hay na shafqat hay baṛaun mayn  
Piyāraun mayn maḥabbat hay na yāraun mayn wafā hay  
Jo kuch hayn woḥ sab apnay hī hāthāun kay hayn kartūt  
Shikwah hay zamānay kā na qismat kā gilaḥ hay  
Daykhay hayn yeḥ din apnī hī ghaflat kī badawlat  
Sach hay kay buray kām kā anjām burā hay  
Ḥam nayk hayn yā bad phir ākhir hayn tumhāray  
Nisbat bahūt achchī hay agar ḥāl burā hay  
Tadbīr sanbhālnay kī hamāray nahīn koī  
Ḥān aik Du'ā tayrī kay maqbūl-e-Khudā hay*

*Prophet, it's time to make a special supplication  
As turmoil's and hardships engulf your Ummaḥ  
Youth don't respect; adults without affection  
Friends devoid of loyalty; love has no association  
This has come to pass, because of our wrongful action  
No blame on the time or destiny, we have earned our affliction  
Either pious or not, we have your association  
Marvellous alliance, but a rotten condition  
No recourse in sight, only relying on your supplication  
For surely your pleas are accepted, without exception*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## I forgive Ilyas Qadiri

To all the Islamic brothers and all Islamic sisters I humbly plead you to forgive me if I have slandered you, laid allegations upon you; if I have been harsh with my words or have brought any kind of grief or pain to your heart in any way. Pardon me and forgive me all the rights; imagine that I have violated the biggest human right possible, down to the smallest right you might have upon me, pardon them all and earn immense virtues. With my palms together, I humbly implore and present to you my Madanī request that, with a sincere heart say at least once, ‘Yā Allah عَزَّوَجَلَّ! I forgive Ilyas Qadiri Razavi’.

## Madanī pleas to the creditors

If I owe any debts or if I temporarily borrowed anything from them and did not return it, then please contact Nigrān-e-Shūrā of Dawat-e-Islami or my two sons. If you do not wish to get back your property then, for the pleasure of Allah عَزَّوَجَلَّ, grant me forgiveness and amass immense virtuous rewards. Whoever owes me any money; I hereby forgive them all my personal loans. Yā Allah عَزَّوَجَلَّ:

*Tū bay-ḥisāb bakhsh kay ḥayn bay-ḥisāb jurm*

*Daytā ḥūn wasīṭah Tujḥay Shāḥ-e-Hijāz kā*

*Grant a pardon without a trial as the list of offences is extensive  
I seek my acquittal for the sake of the King of Makkaḥ & Madīnaḥ*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد	صَلُّوْا عَلَى الْحَبِيب
أَسْتَغْفِرُ اللّٰه	تُوبُوا إِلَى اللّٰه
صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد	صَلُّوْا عَلَى الْحَبِيب

## A mute girl spoke up

Dear Islamic brothers! In order to rid yourself from the habit of listening to backbiting, and to develop a habit of offering Ṣalāḥ and practicing the Sunnaḥ keep yourself attached to the righteous Madanī environment of Dawat-e-Islami. Attend the weekly Sunnaḥ-inspiring Ijtimā’ regularly and travel in the Madanī Qāfilaḥ with the devotees of the

Prophet, to learn the Sunnah. To prosper in this life and to be successful in the Hereafter adopt your deeds in accordance with the Madanī In'āmāt questionnaire. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islami within the first ten days of each Madanī [Islamic] month. In order to persuade you to attend the weekly Sunnah-inspiring Ijtimā' let me present to you a Madanī parable of Dawat-e-Islami:

Unexpectedly, an Islamic sister from a village in the district of Khushab (Pakistan) went dumb and lost her voice. All local treatments were in vain so she was transferred to Bāb-ul-Madīnah, Karachi (Pakistan). The treatments there were not having any effect either. Six months had passed in that condition. Then, she was privileged to attend the Islamic sister's weekly Sunnah-inspiring Ijtimā', which starts at 2:30 pm every Sunday, in the basement of Dawat-e-Islami's global Madanī Markaz, Faizān-e-Madīnah. There an Islamic sister, through her individual efforts, inspired her to attend twelve consecutive Ijtimā's. Consequently, while attending the weekly congregations in sequence, on 8<sup>th</sup> of Ramadan 1430 A.H. it was her sixth Ijtimā'. Towards the end of that Ijtimā', during the recitation of the Ṣalāt-o-Salām, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, she suddenly spoke up!

*Ḥaḍrat-e-Shabbīr-o-Shabbar kay tufaīl*

*Tāl ḥar āfat ay Nānā-e-Ḥusān*

*On behalf of the grandsons, ward off calamities and pain*

*O Grandfather of Ḥusān*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد	صَلُّوْا عَلَى الْحَبِيب
اَسْتَغْفِرُ اللّٰه	تُوبُوْا اِلَى اللّٰه
صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد	صَلُّوْا عَلَى الْحَبِيب

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ  
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

## 22 Madanī Pearls of Giving Dars from Faizān-e-Sunnat



1. The Holy Prophet ﷺ has stated, ‘Whoever conveys an Islamic teaching to my Ummah so that a Sunnah would be established by it or corrupt beliefs would be removed by it, will enter Heaven.’ (*Hilyat-ul-Auliya*, pp. 45, vol. 1, *Hadīṣ* 14466)
2. The Noble Prophet ﷺ has stated, ‘May Allah عزوجل keep the one fresh who listens to my Ḥadīṣ, memorises it and conveys it to others.’ (*Jāmi’ Tirmizī*, pp. 298, vol. 4, *Hadīṣ* 2665)
3. One of the wisdoms of the sacred name of Sayyidunā Idrīs علي نبينا وعليه الصلوة والسلام is that he would abundantly teach divinely-bestowed scriptures to people. Therefore, he was known as Idrīs (i.e. the one who teaches lessons). (*Tafsīr Kabīr*, pp. 550m vol. 7 – *Tafsīr-ul-Ḥasanāt*, pp. 148, vol. 4)
4. Sayyidunā Ghauṣ-e-A’ẓam رضي الله تعالى عنه has stated, دَرَسْتُ الْعِلْمَ حَتَّى صِرْتُ قُطْبًا ‘I kept disseminating knowledge until I became a Quṭb.’ (*Qaṣīdah-e-Ghauṣiyyah*)
5. To give Dars from *Faizān-e-Sunnat* is one of the Madanī activities of Dawat-e-Islami. Spread Sunnahs and earn a huge reward by giving Dars at house, Masjid, shop, school, college and other busy places at a predetermined time.
6. Everyone should try to get the privilege of either giving or listening to at least two Dars daily from *Faizān-e-Sunnat*.

7. In Sūrah Taḥrīm, part 28, verse 6, Allah عَزَّوَجَلَّ has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ  
وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

O those who believe, save yourselves and your family from the fire whose fuel  
are men and stones.

*[Kanz-ul-Īmān (Translation of Quran)] (Part 28, Sūrah Taḥrīm, verse 6)*

One of the ways of saving yourself and your family from Hellfire is Dars from *Faizān-e-Sunnat*. Apart from giving Dars, persuade your family-members to listen to a Bayān or a Madanī Muḥākaraḥ daily through the cassettes released by Maktaba-tul-Madīnah.

8. The responsible Islamic brother should make arrangement for Dars at busy places at a predetermined time. For example, Dars should be given at 9:00 p.m. at a place, at 9:30 p.m. at another place and so on. Give more than one Dars at different places on holidays. (But make sure that public rights are not violated. For example, Muslims' way should not be blocked as it is a sin).
9. Give Dars after the Ṣalāḥ after which most people could attend Dars.
10. Offer the Ṣalāḥ, after which you have to give Dars, with Jamā'at with the first Takbīr in the first row of the Masjid where you will be giving Dars.
11. Give Dars at such a place (rather away from the arch) where others offering Ṣalāḥ or reciting the Quran should not be disturbed. Once a place has been chosen for Dars, there should be no unnecessary change of place.
12. The responsible Islamic brother of Ḍaylī Mushāwarat should assign two well-wishers (Islamic brothers) the responsibility of politely stopping those going out of the Masjid and requesting them to listen to Dars. The well-wishers should also make all the attendees of Dars (or Bayān) sit closer.

13. Give Dars whilst sitting in a folded-legs posture (as one sits in Qa'dāḥ during Ṣalāḥ) observing veil within veil<sup>1</sup>. If there are a large number of listeners, there is no harm in giving the Dars standing and by using a mike, but others offering Ṣalāḥ or reciting the Quran should not be disturbed.
14. Your voice should not be very loud. Try to give Dars in a moderate voice so that only the attendees listen, and other people offering their Ṣalāḥ are not disturbed.
15. Always give Dars slowly and calmly.
16. Study in advance whatever you will be reading out. Do this at least once so that you would not make any mistake during Dars.
17. Ensure the correct pronunciation of the words of *Faizān-e-Sunnat* so that it becomes your habit.
18. Get checked your pronunciation of Ḥamd, Ṣalāt, the Ṣalāt-ʿAlan-Nabī read out at the commencement of Dars, the verse of Ṣalāt-ʿAlan-Nabī and the concluding verse etc. by some Sunnī scholar or Qārī. Likewise, do not recite Arabic Duʿās etc. individually unless you have had your pronunciation corrected with the help of a Sunnī scholar.
19. Besides *Faizān-e-Sunnat*, Dars may also be given from other Madanī booklets<sup>2</sup> published by Maktaba-tul-Madīnah.
20. Finish Dars including the concluding Duʿā within seven minutes.
21. Every Muballigh should memorise the method of giving Dars, the post-Dars persuasion and the concluding Duʿā.
22. Islamic sisters should amend the method of giving Dars as per their requirements.

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<sup>1</sup> Veil within veil is a term used in the Madanī environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from navel to knees.

<sup>2</sup> It is not allowed to give Dars from any book other than the booklets of Amīr-e-Aḥl-e-Sunnat.



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BACKBITING

*A Cancer in our Society*

Method of  
Delivering Dars

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Method of Delivering Dars from Faizān-e-Sunnat

Say the following three times:

*‘Please come closer.’*

Then, observing veil within veil, sit in the position you sit in for Ṣalāh (in Tashahhūd) and recite the following:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Then recite the following Ṣalāt-‘Alan-Nabī, making the participants of the Dars repeat after you:

وَعَلَىٰ إِلِكْ وَأَصْحِبِكَ يَا حَبِيبَ اللَّهِ	الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَىٰ إِلِكْ وَأَصْحِبِكَ يَا نُورَ اللَّهِ	الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

If you are in a Masjid, say the following words, with the participants repeating after you, making the intention of I’tikāf:

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I’tikāf.

Then say the following:

*‘Dear Islamic brothers! Come closer and, if possible, in respect of Dars, sit in the position you sit in for Ṣalāh (in Tashahhūd). If you get tired, then sit in any comfortable position. Lower your gaze and listen to the Dars from Faizān-e-Sunnat with full concentration for the pleasure of Allah with the intention of acquiring Islamic knowledge because listening to it inattentively, looking around, playing on the floor with your finger or messing around with your clothes, body or hair could result in its blessings being lost<sup>1</sup>.’*

After saying this, read out an excellence of reciting Ṣalāt-‘Alan-Nabī from Faizān-e-Sunnat. Then say the following so that the attendees would also recite Ṣalāt-‘Alan-Nabī.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Read out what is written in the book only. Read only the translation of Quranic verses and Arabic text. Do not explain any Quranic verse or Ḥadīṣ on the basis of your opinion.

**Make persuasion in the following words at the end of the Dars.**

(Each Muballigh should memorize the following paragraph by heart and make persuasion accordingly at the end of Dars and Bayān without any alteration).

*By the grace of Allah ﷺ, Sunnahs are abundantly learnt and taught in the Madanī environment of Dawat-e-Islami, a global and non-political movement for the preaching of Qurān and Sunnah.*

*It is a Madanī request that you spend the whole night in the weekly Sunnah-Inspiring Ijtimā’, taking place after Ṣalāt-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷺ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madanī Qāfilaḥs with the devotees of Rasūl, to fill out the Madanī In’āmāt booklet every day practicing Fikr-e-Madīnah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every*

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<sup>1</sup> Also convey similar words of persuasion at the start of a Bayān, and have the participants make good intentions.

Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Every Islamic brother should develop the Madanī mindset that **‘I must strive to reform myself and people of the entire world, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.’** In order to reform ourselves, we must act upon Madanī In’āmāt and to strive to reform people of the entire world we must travel with Madanī Qāfilaḥs<sup>1</sup>, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

*Allah karam aysā karay tujh pay jahān mayn*

*Ay Dawat-e-Islami tayrī dhūm machī ho*

*May Allah bless Dawat-e-Islami with such a grace*

*That it becomes glorious at each and every place!*

Finally, with the humility of the body and the heart, and with absolute certainty of Du’ā being accepted, make the following Du’ā conforming to the manners of raising hands without adding and leaving out anything:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ

‘Yā Allah *عَزَّوَجَلَّ*! For the sake of Mustafa *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* forgive us, our parents, and the entire Ummah. Yā Allah *عَزَّوَجَلَّ*! Forgive the mistakes of Dars and all our sins, give us the passion to perform good deeds. Make us pious and obedient to our parents. Yā Allah *عَزَّوَجَلَّ*! Give us true love for You, and for Your Beloved Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*. Cure us from the disease of sins. Yā Allah *عَزَّوَجَلَّ*! Give us the ability to act upon the Madanī In’āmāt and travel with the Madanī Qāfilaḥs. Yā Allah *عَزَّوَجَلَّ*! Bless us with the enthusiasm of making individual effort to persuade others to carry out Madanī activities. Yā Allah *عَزَّوَجَلَّ*! Free Muslims from diseases, debt, unemployment, childlessness, wrongful court cases and all types of worries. Yā Allah *عَزَّوَجَلَّ*! May Islam dominate and the enemies of Islam be disgraced! Yā Allah *عَزَّوَجَلَّ*! Bless us with steadfastness in the Madanī environment of Dawat-e-Islami! Yā Allah *عَزَّوَجَلَّ*! Bless us with martyrdom under the green dome while being blessed with

<sup>1</sup> Here, Islamic sisters should say, ‘We have to make our male (Maḥram) relatives travel with Madanī Qāfilaḥs.’

the vision of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, with burial in Jannat-ul-Baqī, and with closeness to Your Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus! Yā Allah عَزَّوَجَلَّ for the sake of the fragrant breeze of Madīnah, accept all our lawful Du'ās.'

*Kehtay rehtay hāyn Du'ā kay wāsiṭay banday Tayray*

*Kar day pūrī ārzū hār baykas-o-majbūr kī*

*Yā Allah! Your servants ask me to make supplications*

*Fulfil their Du'ās and relieve them of all complications*

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Next, recite the following verse as part of the Du'ā:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ  
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

(Part 22, Sūrah Al-Aḥzāb, verse 56)

After all the attendees have recited Ṣalāt-ʿAlan-Nabī, read out the following verse to finish Du'ā.

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿٧٨٠﴾  
وَسَلَّمَ عَلَى الْمُرْسَلِينَ ﴿٧٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٨٢﴾

(Part 23, Sūrah Aṣ-Ṣāfāt)

In order to achieve maximum benefit from Dars, sit down and warmly meet participants with the intention of gaining reward. Make some new Islamic brothers sit around you and, making individual effort with a smiling face, explain to them the blessings of acting upon Madanī In'āmāt and travelling with Madanī Qāfilahs. (The wisdom in meeting participants whilst you are sitting is that at least a few Islamic brothers may sit with you,

otherwise, the participants greeting you whilst standing usually go, leaving you deprived of the privilege of making individual effort).

*Tumḥayn ay Muballigh yeh mayrī Du'ā ḥay*

*Kiye jāo ṭay tum taraqqī ka zīnaḥ*

*O Muballigh! For you, it is my prayer  
May you keep ascending success-stair!*

### Du'ā of 'Attar

Yā Allah عَزَّوَجَلَّ! Forgive me and all those regularly giving and listening to at least two Dars everyday from *Faizān-e-Sunnat* (one at home and the other at school, Masjid or a busy place etc.) and make us an embodiment of good character.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Mujḥay Dars-e-Faizān-e-Sunnat ki tawfīq*

*Milay din mayn dau martabaḥ Yā Ilāḥī*

*Bless me with this ability  
May I give two Dars daily, O Almighty!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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# BACKBITING

*A Cancer in our Society*

## Appendixes

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## Appendix A

# Glossary

**Note:** This glossary consists of only an introductory explanation to Islamic terms. For thorough understanding, please consult some Sunnī scholar.

**‘Imāmah** [عِمَامَه]: Turban

**Collective I’tikāf** [اجْتِمَاعِي اِعتِكَاف]: The I’tikāf in which a group of Muslims take part in the same Masjid.

**Du’a** [دُعَا]: Supplication

**Exegetist** [مُفَسِّر]: An erudite scholar who gives a detailed explanation of scriptures.

**Farḍ** [فَرَض]: It is an obligation without performing which one cannot be freed from duty and if some act is Farḍ in worship, the worship will not be accomplished without performing that act. Not performing a Farḍ deliberately is a grave sin.

**Fikr-e-Madīnah** [فِكْر مَدِيْنَة]: Fikr-e-Madīnah is a term used in Dawat-e-Islami which refers to the act of holding oneself accountable for sins, pondering over grave and resurrection, and filling in Madanī In’āmāt booklet whilst reflecting upon virtuous and evil deeds.

**Fiqh** [فِقْه]: Islamic jurisprudence

**Ghusl** [غُسْل]: Ritual bath

**Hāfiẓ** [حَافِظ]: The one who has memorized the entire Quran by heart.

**Hāji** [حَاجِي]: One who has performed Hajj.

**Halāl** [حَلَال]: Lawful (by Shari’ah)

**Hanafi** [حَنَفِي]: One out of four schools of Islamic jurisprudence.



**Ḥarām** [حَرَام]: It is opposite of Farḍ; committing it deliberately even once is a grave sin.

**Hifẓ** [حِفْظ]: Memorizing the Quran by heart.

**I'tikāf** [إِعْتِكَاف]: Staying in Masjid etc. with sole intention of seeking Allah's عَزَّوَجَلَّ pleasure by worshipping Him.

**Iftār** [إِفْطَار]: To eat/drink something to break the fast lawfully at sunset.

**Ijtimā'** [اجْتِمَاع]: Religious congregation

**Imām** [إِمَام]: A Muslim who leads others in congregational Ṣalāḥ.

**Iqāmāh** [إِقَامَة]: A set of fixed words uttered rather loudly just before the commencement of congregational Ṣalāḥ.

**Īṣāl-e-Ṣawāb** [إِصَالِ ثَوَاب]: Īṣāl-e-Ṣawāb refers to the act of spiritually donating the reward of virtuous deeds to the Muslims. Īṣāl-e-Ṣawāb may be made to all deceased and living male and female Muslims including even Muslim jinns. See its detailed method in the booklet '*Method of Fātiḥah*' published by Maktaba-tul-Madīnah.

**Jamā'at** [جَمَاعَت]: Congregational Ṣalāḥ

**Kanz-ul-Īmān** [كَزْزُ الْإِيمَان]: Name of the Urdu translation of the Holy Quran by Imām-e-Aḥl-e-Sunnat, Al-Ḥāḥ, Al-Ḥāfīz, Al-Qārī Ash-Shāḥ Imām Aḥmad Razā Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ.

**Madanī Mashwarāḥ** [مَدَنِي مَشْوَرَة]: Madanī Mashwarāḥ is a meeting to discuss and review the righteous activities of Dawat-e-Islami.

**Madanī Qāfilāḥ** [مَدَنِي قَافِلَة]: Caravans of Dawat-e-Islami travelling near and far for the promotion of Islamic teachings.

**Makrūḥ** [مَكْرُوه]: Disliked

**Makrūḥ Taḥrīmī** [مَكْرُوه تَحْرِيمِي]: It is in comparison with Wājib. If it occurs in worship, the worship gets defective and the committer of Makrūḥ Taḥrīmī is considered a sinner. Although its gravity is lesser than that of Ḥarām, committing it a few times is a grave sin.

**Makrūh Tanzīhī** [مَكْرُوهٌ تَنْزِيهِي]: It is in comparison with Sunan-e-Ghaīr Muakkadah. It is an act which Shari'ah dislikes to be committed, although there is no punishment for the one who commits it.

**Maktaba-tul-Madīnah** [مَكْتَبَةُ الْمَدِينَةِ]: The publishing department of Dawat-e-Islami.

**Muazzin** [مُؤَذِّن]: One who has been appointed to utter Azān for Ṣalāh.

**Mubāḥ** [مُبَاح]: An act doing or not doing which is neither an act of Ṣawāb nor a sin.

**Muballigh** [مُبَلِّغ]: A preacher

**Muftī** [مُفْتِي]: An authorized scholar who is expert in Islamic jurisprudence to answer religious queries.

**Muḥaddīṣ** [مُحَدِّث]: A scholar of Ḥadīṣ.

**Murīd** [مُرِيد]: Disciple

**Mustaḥab** [مُسْتَحَب]: An act which Shari'ah likes to be performed but its abandonment is not disliked.

**Na'at** [نَعْت]: Poetic eulogy in praise of the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

**Nafī** [نَفْل]: Supererogatory act/worship

**Nafs** [نَفْس]: Centre of sensual desires in human body, psyche.

**Qaḍā** [قَضَا]: To make up or compensate for any missed worship.

**Qiblah** [قِبْلَه]: The direction which Muslims face during Ṣalāh etc.

**Rak'at** [رَكْعَت]: Unit/cycle of Ṣalāh

**Ṣadaqaḥ** [صَدَقَه]: Charity or alms

**Ṣaḥarī** [سَحَرِي]: Pre-dawn food taken for day-fast.

**Ṣalāt/Ṣalāt-‘Alan-Nabī** [صَلَاةٌ عَلَى النَّبِيِّ ﷺ]: Supplication for asking blessings for the Beloved and Blessed Prophet ﷺ.

**Shar’ī** [شَرْعِي]: According to Sharī’ah

**Sharī’at/Sharī’ah** [شَرِيعَةٌ]: Commandments of Allah ﷻ and His Noble Prophet ﷺ.

**Sunnat-e-Muakkadah** [سُنَّةُ الْمُؤَكَّدَةِ]: An act which the Holy Prophet ﷺ practiced continually but at times, also forsook it to show permissibility of its abandonment.

**Sūrah** [سُورَةٌ]: Chapter of the Holy Quran

**Tahajjud** [تَهَجُّد]: A supererogatory Ṣalāh offered at night after awakening, having offered Ṣalāt-ul-‘Ishā.

**Tarāwīḥ** [تَرَاوِیْح]: Tarawīḥ Ṣalāh is offered in Ramadan after Ṣalāt-ul-‘Ishā with Jamā’at. It is Sunnah to complete the recitation of the whole Quran during this Ṣalāh.

**Ṭarīqah** [طَرِيقَةٌ]: Methodology of Islamic mysticism.

**Tasbīḥ** [تَسْبِيْح]: Glorification of Allah ﷻ.

**Ṭawāf** [طَوَاف]: Moving around the Holy Ka’bah.

**Ummaḥ** [أُمَّة]: Believers of the Noble Prophet ﷺ as a whole.

**Umm-ul-Muminīn** [أُمُّ الْمُؤْمِنِينَ]: Mother of believers

**Veil within veil** [پردے میں پردہ]: Veil within veil is the translation of the Urdu term ‘Parday mayn Pardah’ used in the Madanī environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from navel to knees.

**Wājib** [وَاجِب]: It is an obligation without performing which one will not be freed from obligation and if a Wājib act is missed in worship, that worship will be considered defective; however the worship will be considered performed. Not performing a Wājib once deliberately is a minor sin and leaving it a few times is a grave sin.

## Appendix B

### Transliteration Chart

Arabic/Urdu Letter	Latin Equivalent	Example	Transliteration
ء	A/a	أَمِير	Amīr
ا	A/a	اَللّٰه	Allāh
ب	B/b	بَيْتُ اللّٰه	Baytullāh
پ	P/p	پَنج تَن پَاک	Panj Tan Pāk
ت	T/t	تَسْبِيح	Tasbīḥ
ٹ	Ṭ/ṭ	ٹَمَآئِر	Ṭamāṭar
ث	Ṣ/ṣ	ثَمَر	Ṣamar
ج	J/j	جَنَّت	Jannat
چ	Ch/ch	چَادَر	Chādar
ح	H/h	حَدِيث	Ḥadīṣ
خ	Kh/kh	خَالِق	Khāliq
د	D/d	دَاَتَا	Dātā
ڈ	Ḍ/ḍ	ڈَنکَا	Ḍankā
ذ	Ẓ/ẓ	ذَخِيرَہ	Ẓakhīrah
ر	R/r	رَازِق	Rāziq
ڑ	Ṛ/ṛ	پہاڑ	Paḥāṛ
ز	Z/z	زَمَزَم	Zamzam
ژ	X/x	زَالہ	Xālāh
س	S/s	سَبز	Sabz
ش	Sh/sh	شَعْبَان	Sha'bān

Arabic/Urdu Letter	Latin Equivalent	Example	Transliteration
ص	Ṣ/ṣ	صَلَاة	Ṣalāh
ض	Ḍ/ḍ	رَمَضَان	Ramaḍān
ط	Ṭ/ṭ	طَاهِر	Ṭāhir
ظ	Ẓ/ẓ	ظُلْمَت	Ẓulmat
ع	‘	عَادِل	‘Ādil
غ	Gh/gh	غَرِيب	Gharīb
ف	F/f	فَيْضَان	Faīzān
ق	Q/q	قَافِلَه	Qāfilāh
ك	K/k	كَعْبَه	Ka’bāh
گ	G/g	گُنبَد	Gumbad
ل	L/l	مُسْلِمَان	Musalīmān
م	M/m	مَدِينَه	Madīnāh
ن	N/n	نَصِيحَت	Naṣīhat
و	V/v, W/w	وُضُو	Wuḍū
ه / و / ة	Ĥ/ĥ	بِهَائِي	Bĥāī
ي	Y/y	يَسِين	Yāsīn
َا	A/a	اَذْكَار	Aẓkāṛ
ِ	I/i	اِمَام	Imām
ُ	U/u	قُرْآن	Qurān
ا مَدَّه	Ā/ā	سَيِّدُنَا	Sayyidunā
و مَدَّه	Ū/ū	سُورَة	Sūrah
ی مَدَّه	Ī/ī	اِسْلَامِي	Islāmī

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 Minhāj-ul-‘Ābidīn, Imām Muhammad Bin Muhammad Ghazālī, Dār-ul-Kutub ‘Ilmiyyaḥ, Beirut.  
 Mukāshafa-tul-Qulūb, Imām Muhammad Bin Muhammad Ghazālī, Dār-ul-Kutub ‘Ilmiyyaḥ, Beirut.  
 Nuzḥa-tul-Majālis, ‘Allāmaḥ ‘Abdur Raḥmān Şaffūrī, Dār-ul-Kutub ‘Ilmiyyaḥ, Beirut.  
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 Rauḍ-ur-Riyāḥīn, ‘Abdullāh Bin As’ad Bin ‘Alī Yāfi’i, Dār-ul-Kutub ‘Ilmiyyaḥ, Beirut.  
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## 1.6 FIQH

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 Durr-e-Mukhtār, ‘Allāmaḥ ‘Alāuddīn Muhammad Bin ‘Alī Ḥaşkafī, Dār-ul-Ma’rifāḥ, Beirut.  
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## 1.7 ‘AQAIID

Jā-Al-Ḥaq, Muftī Aḥmad Yār Khān Na’īmī, Na’īmī Kutub Khānaḥ, Gujrat.

## 1.8 TARIKH

Tārīkh Dimishq, ‘Allāmaḥ Abul Qāsim ‘Alī Bin Ḥasan, Dār-ul-Fikr, Beirut.  
 Tārīkh-e-Baghdad, ‘Allāmaḥ Aḥmad Bin ‘Alī Khaṭīb Baghdādī, Dār-ul-Kutub ‘Ilmiyyaḥ, Beirut.  
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## 1.9 SIRAH

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Al-Malfūz, A’lā Ḥaḍrat Imām Aḥmad Razā Khān, Maktaba-tul-Madīnah, Karachi.

Dalāil-un-Nubūwwah, Imām Abū Bakr Aḥmad Bin Ḥusāin Bayḥaqī, Dār-ul-Kutub ‘Ilmiyyah, Beirut.

Kitāb-ut-Ta’rifāt, ‘Allāmah Sayyid Sharīf ‘Alī Jurjānī, Dār-ul-Manār.

Savānih Karbalā, ‘Allāmah Sayyid Na’imuddīn Murādābādī, Maktaba-tul-Madīnah, Karachi.

## 2.1 ENCYCLOPAEDIA

Ḥayāt-ul-Ḥaywān-ul-Kubrā, ‘Allāmah Kamāluddīn Muhammad Bin Mūsā Damīrī, Dār-ul-Kutub ‘Ilmiyyah, Beirut.

## 2.2 OTHERS

‘Uyūn-ul-Ḥikāyat, ‘Allāmah Ibn Jawzī, Dār-ul-Kutub ‘Ilmiyyah, Beirut.

Al-Ikhwān, Imām ‘Abdullāh Bin Muhammad (aka Ibn Abid Dunyā), Al-Maktaba-tul-‘Aşriyyah, Beirut.

Al-Manāqib, ‘Allāmah Mawfiq Bin Aḥmad Makkī, Quetta.

Al-Mukhtaṣar Al-Muḥtāj Ilayhī, Muhammad Bin Aḥmad Ḥāhabī, Dār-ul-Kutub ‘Ilmiyyah, Beirut.

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Al-Qaul-ul-Badī, Imām Ḥāfiẓ Muhammad Bin ‘Abdur Raḥmān Sakhāwī, Muassasa-tur-Rayān.

Ar-Rauḍ-ul-Fāiq, ‘Allāmah Shu’ayb Bin Sa’d ‘Abdul Kāfi, Dār Iḥyā-ut-Turāş-ul-‘Arabī, Beirut.

Az-Zawājir ‘Aniqtirāf-il-Kabāir, ‘Allāmah Abul ‘Abbās Ḥaytamī, Dār-ul-Ma’rifah, Beirut.

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## Appendix D

# Index

‘Ādan.....	166
‘Ālavī.....	113
‘Ālim.....	113, 377
‘Āmil.....	199
‘Arafāt.....	383
‘Arsh.....	160
‘Aziz-o-Karīm.....	118
‘Ilm-e-Ghayb	
of the Holy Prophet.....	44, 262
‘Imāmāh.....	8, 187, 292, 367, 372, 426
benefits of wearing.....	51
‘Ulaywī.....	113
‘Umrah.....	292, 363, 364, 383
reward of one.....	135
‘Urs.....	146
‘Uwaylim.....	113

## A

Ahl-e-Bayt.....	162
Ahl-e-Sunnat	
Ahl-e-Haq.....	397
beliefs of.....	36, 396
Ākilāh	
definition of.....	245
alcohol.....	7, 49, 100, 191, 280, 301
addiction to.....	8
gave up.....	8
punishment for drinking.....	48
Allah	
Auliya of.....	299, 304
blessing from.....	369
blessings of.....	306
bounty of.....	135
closest to.....	245
curse of.....	424
cursed by.....	418
dear to.....	106
displeasure of.....	135, 143
disrespectful of.....	144
Divine Vision of.....	72
enemies of.....	208
enemy of.....	96, 161, 282

favoured by.....	36
fear of.....	104, 115, 141, 182, 369, 396, 426
fearful of.....	140, 142, 442
friend of.....	392
glance of mercy.....	214
glorification of.....	45, 98
grace of.....	320
guests of.....	233, 362
help from.....	176
humbleness for.....	437
Judgment of.....	292
likes sneeze.....	285
mercy of.....	34, 35, 80, 82, 128, 129, 151, 279, 281
orders of.....	272
path of.....	24, 219
pious of.....	298
please.....	193
pleasure of.....	432
punishment from.....	52
remembrance of.....	78, 124
right of.....	83
Supreme and Omnipotent.....	140
the Sattār.....	243
torment of.....	127
Wajh-e-Karīm of.....	72
war against.....	175
wrath of.....	170, 182, 308
Zikr of.....	102, 105, 129, 135, 194, 277, 397
Amrad.....	285, 286, 288, 382
fire.....	287
Arabia	
Riyadh.....	193
Arabian camels.....	75
Ashāb-e-Shuffah.....	19

## B

backbiting	
a major sin.....	13
abyss of.....	125
against scholars.....	109
definition of.....	6
examples of.....	15, 24, 27, 29

foul odours of .....	103
Ḥarām .....	4, 102
methods of .....	122
perils of .....	2, 59, 132
punishment of .....	20
retribution for .....	11
style of .....	126
trapped in .....	102
what is .....	6, 7
Baluchistan	
Sui, Dera Bugti .....	151
Basra .....	120
Bay'at	
spiritual Sufi order .....	31, 77, 291, 338
best charity .....	214
best Ṣadaqaḥ .....	269
biggest lie	
suspicion .....	107
Bisṭām	
city .....	237
black cumin seed	
cure for cancer .....	122
bribery	
different names .....	331
Ḥarām .....	153, 332
strictly forbidden .....	315
<b>C</b>	
cactus	
definition of .....	119
central Asia .....	124
chef	
of Holy Prophet .....	4
<b>D</b>	
Dajjāl .....	209
Dars	
blessings of .....	105, 121, 166, 167, 211
Dars-e-Nizāmī .....	51, 187
Dār-ul-Ifṭā Aḥl-e-Sunnat .....	434
informative Fatwā .....	330, 334
Dawat-e-Islami	
Madanī channel .....	58
Majlis-e-Shūrā .....	129, 441, 445
Maktaba-tul-Madinah .....	6, 13, 21
Day of Judgment	
accountability on .....	14, 115, 132
disgraced publicly .....	53, 170
empty-handed .....	79

eyes filled with fire .....	49
fear of .....	264
frantic scene of .....	126
great loss on .....	135
Nafsī, Nafsī .....	127
protection from torment of .....	12
punishment .....	52, 201
reward on the .....	81
Dayyūsh .....	48
doll with needles .....	189
Du'ā	
for reading the book .....	iii
of 'Attar .....	459
Du'ā-e-Qunūt .....	139

## E

England .....	227
error in Ijtihād .....	270

## F

Fājir .....	110, 139
Faqīḥ .....	108
Fard .....	23, 424, 442, 443
laws pertaining to backbiting .....	6
Fard-e-'Ayn .....	v
Fāsiq .....	110, 139, 207, 405
sinful person .....	64
Fatwā .....	202, 332, 377
an informative .....	46, 330, 334
perfume and flowers on grave .....	45
Fikr-e-Madinah .....	456
Firnī .....	322
Fitnah .....	417, 443
Amrad .....	288
is sleeping .....	57, 418

## G

gambling .....	100
definition of .....	154
Ḥarām .....	151
how to repent from .....	156
modes of .....	154
repentance from .....	151
types of .....	151
with Nard Shayr .....	153
Ghazwah	
definition of .....	439
Golden Grills .....	129

good companion	
who is.....	220
Goth Haji Ilyas Khaskheli.....	172

## H

Ĥābil.....	165
Hajar-e-Aswad.....	308
Hajj.....	50, 162, 232, 233, 333
backbiting in.....	232
backbiting pertaining to.....	361
largest congregation after.....	42
Mubārak.....	362
Nafl.....	50
reward of one.....	135
Ĥalāl.....	6, 20, 231, 262, 285, 334
income.....	291
morsel.....	335
Ĥalīm.....	237
halvah.....	54
Ĥamd.....	105, 194, 453
Ĥanafī	
School of Jurisprudence.....	40, 270
Ĥarām.....	5, 27, 49, 50, 54
arrogance.....	73
backbiting.....	2, 102
betting in sports.....	156
bribe.....	331
cooking pork.....	57
cursing companions.....	161
false promise.....	424
gambling.....	151, 154
hurting others.....	13
ill opinion.....	286
jealousy.....	289
leads to Hell.....	155
lying.....	279
morsel.....	335
option-tickets.....	155
singing and dancing.....	279
slandering.....	444
suspicion.....	410
Heaven.....	85, 234, 451
dresses of.....	136
edge of.....	257
Hell	
boiling water of.....	119
bridge over.....	88
clothes of.....	52
corpses in.....	107
dead carcass in.....	20

dead in the.....	3
depth of.....	234
deserving of.....	272
dogs of.....	108
door in.....	213
dwellers.....	3, 14, 19, 22, 254
fire of.....	79, 177, 185, 240, 389, 408, 415
first one to enter.....	3, 231
foods of.....	52
Ĥamīm.....	14
heat and flames of.....	21
inferno of.....	2
Jahīm.....	14
monkey of the.....	3
people of.....	22, 48, 53
pigs of.....	20
punishment in.....	244, 254
shores of.....	75
Šubūr.....	14
torment of.....	184
torments of.....	9
watchful angels of.....	118
Wayl.....	14
worthy of.....	142, 213, 289, 410, 415
Hereafter	
success in.....	31
Ĥuqūq-ul-'Ibād.....	251
Ĥūr.....	71, 73
Hyderabad	
Latifabad.....	34
Pakka Qila.....	84

## I

I'tikāf.....	166, 167, 241, 291, 455
Ijtimā'ī.....	227
Iḥrām.....	233, 362
Ijtihād.....	270
India	
Bandra, Mumbai.....	353
Delhi.....	245
Uttaranchal.....	280
Veraval, Gujrat.....	173

## J

Jān-kunī.....	116
Jannat-ul-Firdaus.....	135, 259, 441, 458
jealousy.....	54, 129, 214
bad end.....	141
internal disease.....	289

Jhansi	
city .....	248
Jizyah .....	206

## K

Ka'bah .....	129, 175, 287, 386, 443
greater than .....	33
Kāfir .....	22, 39, 110, 114, 115, 118, 144
Harbī .....	205
Ẓimmī .....	205, 206
Kalimah .....	68, 397
Kannauj .....	249
Karachi	
Faizān-e-Madinah .....	241
Gulistān-e-Mustafa .....	121
Jinnah hospital .....	84
Kakri Ground .....	66
Korangi .....	337
Lines Area .....	105
N.I.C.H. hospital .....	305
Nayabad .....	117, 193, 379
Sultanabad .....	68
Kashf .....	107
Kashmir .....	167
Trarkhel, Sudhnoti .....	76
Kawšar	
definition of .....	446
Khārijī .....	37, 164
Khuṭbah .....	194
Kufr .....	21, 100, 110, 112, 113, 114
dishonours the scholars of Islam .....	112
phrases of .....	389
repentance .....	246
stay in Hell forever .....	118

## L

Laṭīf .....	237, 238
Layla-tul-Mi'rāj .....	3, 10, 11, 19
Liuzā .....	166

## M

Madani channel .....	58, 59, 274
100% pure Islamic channel .....	295
backbiting regarding .....	400
blessings of watching .....	66, 68, 210, 290, 295
Madani In'āmāt .....	31, 91, 168, 215, 268, 290, 297, 309
blessings of .....	35
Madani Mukālamah .....	427

Madani pearls	
of advice .....	337
Madani Qāfilah	
blessings of .....	7, 18, 34, 42, 76, 84, 91, 129
Madani transformation .....	281
Madrasa-tul-Madinah .....	51, 68, 117, 151
Maḥārim .....	268, 273
Mahr .....	164
Makka-tul-Mukarramah .....	123, 129, 383
Manqabat .....	194
Mārwaī	
Mārwaī .....	409
Masjid .....	8, 35, 51, 76, 92, 129, 167, 172, 173, 208
arch of .....	73
caretaker of .....	374, 387
Masjid-ul-Ḥarām .....	222, 278, 308
Masjid-ul-Khayf .....	269
Masjid-un-Nabawī .....	19, 211, 363
Maulvā .....	113
Mawlūd .....	34
blessings of .....	76
question regarding .....	78
Mawlvī .....	54, 109, 113, 114, 323, 362
mini-cinema .....	290
Miṭḥai .....	35
Mongol	
nation .....	124
Muaẓẓin .....	129, 373, 374, 375
Muhājir .....	75
definition of .....	74
Mullā .....	109, 112, 113
Mullaṛ .....	113
Munājāt .....	194, 400
Munkar and Nakīr .....	21, 41, 87
Murīd .....	8, 61, 291
Murshid .....	61
Murtad .....	165, 205
Muslim	
who is .....	74
Mustahab .....	442
calling people towards righteousness .....	420
recitation of Quran near grave .....	45
Mutashābahāt	
definition of .....	361
Muzdalifah .....	383

## N

Nafl .....	23, 50, 90, 292, 400, 424
backbiting about .....	296

of Tahajjud.....	296
worship.....	291
Najrānī shawl.....	435
not for sale.....	330

## P

Paradise	
deprived from entering.....	93, 163, 214
dress from.....	71
dwellers of.....	22, 71, 72
entry into.....	50
first intercessor for.....	106
glad tiding of.....	81, 436
greatness of.....	70
Guarantor for.....	69
highest level of.....	135
Hūr from.....	71
inhabitant of.....	73
last one to enter.....	2, 231
neighbourhood in.....	70, 105
palace in.....	103, 436
path to.....	9
people of.....	22, 72
streams of.....	157
trees in.....	99
wine in.....	71
worthy of.....	234
Pīr 201, 202, 386	
professional beggar.....	327
Punjab	
Attock.....	51
Bahawalpur.....	290
Chakwal.....	241
Kasur.....	186
Khushab.....	31
Multan.....	181
Okara.....	8
Sardarabad.....	51

## Q

Qa'dāh.....	453
Qa'r-e-ghaflat.....	101
Qābil.....	165
evil deeds of.....	166
Qaḍā.....	13, 258
Qāḍi.....	218
Qāḍiāniyat	
repentance from.....	31

Qaṭā	
a bird.....	235
Qimār.....	154
Qirā-at.....	372
Qufī-e-Madīnāh.....	120, 121
Quran Khuwānī.....	146
Quraysh.....	443
Qurbānī.....	236

## R

Ramadan.....v, 68, 166, 167, 210, 241, 247, 291, 292, 305, 360,	
361, 399, 427, 450	
27th night of.....	337
fasts of.....	23, 420
River Tigris.....	301
Rukū'.....	23, 312, 373

## S

Ṣaḥarī.....	247, 355
Ṣaḥrā-e-Madīnāh 31, 42, 69, 129, 151, 181, 182, 186, 426, 427	
Ṣalāt-‘Alan-Nabī.....	100, 131
blessings of.....	35, 87
excellence of.....	99
virtues of.....	211, 311
Ṣalāt-o-Salām.....	355, 450
Ṣalāt-uḍ-Ḍuḥā.....	24, 296, 360
Ṣalāt-ul-‘Aṣr.....	249
Ṣalāt-ul-‘Ishā.....	131, 172
Ṣalāt-ul-Fajr.....	16, 248, 296
Ṣalāt-ul-Ishraq.....	24, 296
Ṣalāt-ul-Istisqā.....	302
Ṣalāt-ul-Jumu‘ah.....	426
Ṣalāt-ul-Maghrib.....	208, 249, 456
Ṣalāt-ul-Witr.....	139
Ṣalāt-ut-Tahajjud.....	172, 211
Ṣalāt-ut-Taubaḥ.....	24
Ṣamūd	
nation.....	20
Ṣarīd.....	114
Ṣaum.....	2, 360
Shahādah.....	228
Shahdadpur.....	273
Shajarah Qādiriyyah.....	400
Sharī‘ah.....	235, 268, 331, 374, 400, 414, 417, 420
impermissible in.....	286
Shūrā.....	383
of Dawat-e-Islami.....	84
Ṣiddiqīn.....	225
Ṣifāh.....	162

Sindh	
Hyderabad.....	18, 240, 305
Kotri.....	268
suicide.....	157, 158, 182, 183, 329
torment for.....	182
Sujūd.....	23, 312
Sunnah-inspiring Ijtimā'	
blessings of.....	8, 31, 42, 51, 121, 129, 181, 353, 450
Sunnat-e-Muakkadah.....	292, 442
superior worship	
good opinion.....	108
Sūrah	
Ad-Dukhān.....	119
Al-'Ankabūt.....	274
Al-Ahzāb.....	32, 174, 458
Al-An'ām.....	37, 139, 140, 368
Al-Baqarah.....	152, 153, 392
Al-Burūj.....	417
Al-Fātiḥah.....	12
Al-Ḥujurāt.....	4, 64, 73, 91, 138, 243, 421
Al-Ḥumazah.....	10
Al-Māidah.....	57, 152, 209
Al-Mumtahinah.....	217
Al-Qalam.....	64, 407
An-Nūr.....	91, 171, 417, 444
Ar-Rūm.....	177
Aş-Şāfāt.....	458
Banī Isrāil.....	424
Fāṭir.....	111
Ḥā-Mīm As-Sajdah.....	95, 298
Ḥūd.....	275
Ikhlāş.....	103
Taḥrīm.....	452
Yāsīn.....	141
Yūsuf.....	303
Żariyāt.....	263
Zilzāl.....	132

## T

Ta'awwuz.....	vii
Ta'wiz.....	190
Takbīr.....	255, 372, 452
Ṭalāq-e-Mughallazah.....	142
Taqwā.....	136, 205
Tarāwīḥ.....	360, 361, 400
Taşawwur-e-Madīnah.....	129

Tasbīḥ.....	45, 360
rosary.....	292
Tasmiyyah.....	vii
Ṭawāf.....	129, 287
Tawakkul.....	v
Tijā.....	146
Tombola	
form of gambling.....	151
turmeric powder	
cure for cancer.....	122

## U

Ummah.....	79, 200, 258, 259, 410, 423, 446
man from past.....	80

## V

veil within veil	
definition of.....	453

## W

Wajḥ-e-Karīm.....	72
Wājib.....	176, 257, 289
Dam becoming.....	362
for listener.....	285
Walī.....	138
Wilāyat.....	138
worst usury.....	175
Wuḍū.....	13, 23, 177, 247
sins fall during.....	275

## Y

Yāsīn.....	141
Yazman.....	291

## Z

Żabiḥā.....	20
Zakaḥ.....	24, 50, 79, 126, 312, 360
Zardah.....	322
Zinā	
punishment.....	48
severe than.....	47
Zindān.....	94
Zulfayn.....	292

## Appendix E

# Table of Contents

Du'a for Reading the Book.....	iii
Contents at a Glance .....	iv
Preface.....	v
<b>23 Reading Intentions .....</b>	<b>vii</b>
Remember the following pearls of wisdom .....	vii
23 Intentions for reading this book .....	vii
Translator's Notes .....	ix



## BACKBITING – A CANCER IN OUR SOCIETY..... 1

Excellence of Ṣalāt-‘Alan-Nabī ﷺ .....	1
Community is backbiting at large.....	1
Perils of backbiting at a glance .....	2
An inspiring Madanī parable.....	3
Why is backbiting Ḥarām?.....	4
Refuting a contention about backbiting.....	5
Difference between backbiting and calumny .....	5
Defining backbiting .....	6
Ibn Jauzī definition of backbiting .....	6
What is backbiting?.....	7
Was I an infamous gangster? .....	7
Inspirational efforts led him onto the path of Paradise .....	9
Attaining the Ṣawāb of worshipping one year for every word.....	9
Our homes are like war zones.....	10



Hanging by the chest .....	10
Nails of copper .....	11
Indulgence of women in backbiting .....	11
Being fed their own flesh.....	11
Brother's carcass will be fed .....	11
The tongue will not burn.....	12
Deprived of the virtues of Ṣalāh .....	13
Two sayings of the Prophet ﷺ .....	13
Does backbiting invalidate the fast?.....	13
Running amuck between scorching water and fire .....	14
Quintessential fear .....	14
You devoured your brother's flesh .....	15
16 Examples of backbiting when one departs from a gathering .....	15
Spewed meat .....	16
23 Expressions of backbiting used amongst women .....	17
Vision of the Prophet ﷺ .....	18
You just had some meat .....	18
Dwellers of Hell eating the dead carcass .....	19
Eating a dead animal is not easy.....	20
The pigs and monkeys of Hell .....	20
Four advices .....	21
Backbiting is detrimental to the faith .....	21
The torment for a faithless end .....	21
Damned to Hell forever .....	22
Can you hate he who forgoes Nafl? .....	23
9 Examples of backbiting in Nafl and Mustahab acts.....	24
Expressions that profess backbiting.....	25
Backbiting against a child.....	26
When is it allowed to backbite against a child?.....	26
17 Examples of backbiting against children .....	27

Stop your children from backbiting.....	28
Seeking justice is not backbiting .....	29
22 Examples of backbiting committed by children .....	29
Do not make false promises to children.....	30
How a deaf and dumb Qādiyānī became a Muslim.....	31
Humiliating a Muslim is a major sin.....	32
Harming Allah ﷻ and His Prophet ﷺ .....	32
Sanctity of a believer is greater than the Ka'bah .....	33
Defining a perfect Muslim .....	33
Fear of losing one's faith.....	33
Repentance from disbelief.....	34
Emphasis on staying away from the misguided.....	36
A misguided person as your teacher.....	37
Horrifying state of the grave .....	38
Muslims be fearful!.....	39
Calls from grave of a person who did not safeguard himself from urine .....	39
A limb for a sin .....	40
A terrifying depiction of the hour of death.....	40
Mental stress and confusion relieved .....	42
Attend Ijtimā' with the intent to gain rewards.....	43
Two causes of punishment in the grave .....	43
The Prophet ﷺ possesses the Knowledge of the Unseen.....	44
Being punished in the grave.....	44
It is Mustahab to put flowers on the grave.....	44
Backbiting is severer than fornication.....	45
I thought you had slandered .....	46
When backbiting worse than fornication .....	46
An informative Fatwā regarding sins like backbiting .....	46
Fornication is not a minor sin .....	47

Two snakes will pluck and eat .....	48
Chests of Hell.....	48
Deprived of an entry into Paradise .....	48
Sight sows a seed of temptation in the heart .....	49
Molten lead poured into their eyes .....	49
Eyes will be filled with fire .....	49
Eyeliners made of fire .....	50
Eyes pardoned from Hell .....	50
You will be with me in Paradise.....	50
Payoff of inspirational efforts .....	50
Inspiring others is an easy way of amassing virtues .....	52
Will get Hell's food & attire .....	52
Eating the embers of Hell.....	52
Food and drink of Hell .....	53
Those who criticize without cause .....	54
They may consume Hāram themselves, however.....	54
We can see the speck in others' eyes, but.....	54
Avoid actions that cause others to backbite .....	55
Blessing of watching Madanī Muḏākarah on Madanī channel .....	58
Four instances of backbiting in this Madanī parable .....	59
Master's love for his companions.....	60
You love the slaves so... ..	61
A warning to the backbiters.....	61
Elders should not listen to the backbiting of the young.....	62
Telltale could never be trusted.....	64
Way of Sayyidunā 'Umar Bin 'Abdul 'Azīz .....	64
You have come to me with three evils.....	65
Safeguard yourselves from the thieves of love.....	65
I am in a state of struggle until we part .....	65
Received faith 17 days before death through the Madanī channel.....	66

Before death some get reformed and some get derailed .....	67
Īmān revitalized in Faizān-e-Madīnah .....	68
Backbiter's supplications are not accepted .....	69
Guarantee for Paradise .....	69
Neighbour of the Master in Paradise .....	69
Favours endowed in Paradise .....	70
How to get Ḥürs? .....	73
Defamation of another Muslim is Ḥarām .....	73
What is arrogance? .....	73
Don't look at others with disdain .....	74
Who is Muslim? Who is Muḥājir? .....	74
It is impermissible to hurt even by rolling the eyes .....	75
Heart-wrenching itch .....	75
Fortune enlightened by the blessings of Mawlūd celebration .....	76
After beholding splendid illuminations, a non-believer embraced Islam .....	77
Splendid illuminations for Mawlūd celebration .....	78
A thousand wicks lit .....	78
True poverty .....	79
Ah! What will transpire on the Day of Reckoning? .....	79
I forsake my honour on the people .....	80
One who forgave in advance got forgiven .....	81
Generosity of the oppressed Imām .....	81
Marvellous blessing on forgiving .....	81
Three means to attain Paradise .....	81
Madanī will .....	82
I forgive Ilyas Qadiri .....	83
Madanī request to the creditors .....	84
Heart's pain subsided .....	84
Spiritual disease of the heart is the actual death .....	85
Dark side of the heart .....	85

Why advice has no affect.....	86
Improper use of the tongue could be deleterious in the grave.....	86
Why can't the master come in the grave? .....	87
Stopped on the bridge Şirāt .....	88
Conditions of the people who cross the bridge.....	88
Don't get pleased with others' difficulties.....	89
Examples of getting pleased at others' misfortunes.....	89
If you cannot act on three then do this.. .....	90
Honour of a Muslim in the sight of the sages.....	90
Enormous charity and backbiting.....	90
Hernia pain subsided .....	91
Fortunes of sickness .....	92
A toothpick deprived his entrance into Paradise.....	93
The penalty of splitting a grain of wheat.....	94
Say about others what you would like to be said about you .....	95
Don't get furious if someone slandered you.....	95
An extraordinary way to rectify the backbiter.....	95
Seized by Allah's hidden plan .....	96
Back-fence talk.....	96
Abomination form hypocrisy .....	96
Hypocrisy nowadays.....	97
Making someone ashamed of their sin.....	98
Disgraced him and tangled myself in the same sin.....	98
I am planting a tree .....	98
Plant four trees in Paradise .....	99
80 Years of sins forgiven! .....	99
It is impermissible to say 'do بِسْمِ اللَّهِ' .....	99
When is it Kufr to say 'بِسْمِ اللَّهِ' .....	100
When is it sinful to praise Allah عَزَّوَجَلَّ .....	100
Chanting Allah! Allah! To welcome .....	101

Why should I give my deeds to you? .....	101
Backbiting – A cannon for throwing away deeds .....	102
Never slandered anyone .....	102
The one, who talks more, makes more mistakes.....	102
Become a devout fan .....	102
Guide to getting palaces in Paradise .....	103
Stench of backbiting.....	103
One Nūr for every strand of hair.....	104
Attar’s Du’ā for the one who gives Dars.....	105
Benefits of giving Dars alone .....	105
Acceptance isn’t based on the number of attendees.....	106
Just one person accepted.....	106
80 People embraced Islam in 950 years.....	106
Backbiting is a major sin .....	107
Parable about taking precaution when talking about a scholar .....	107
Having a good opinion is a form of worship.....	108
The backbiter of scholars is deprived of mercy.....	108
Dogs of Hell will bite them .....	108
A dog attacked in the dark and then.....	108
15 Examples of backbiting against scholars.....	109
When scoffing a scholar is considered an act of Kufr and when it is not.....	110



### **Some questions and answers regarding slandering against scholars .....110**

Dishonouring a non-practicing scholar .....	110
Considering an ignorant person superior than an Islamic scholar .....	112
Calling a student of religious sciences a ‘frog in the well’ .....	112
What does the Mullā know? .....	112
How is it to say ‘Mullā fraternity has made it harder to follow religion’? .....	112

The Mawlvī-style .....	113
All scholars are cruel .....	113
Out of disdain, calling a scholar a ‘Mullā’ .....	113
To say ‘if you become an Imām, you will starve to death’ .....	114
10 Statements about mocking the scholars .....	114
I wish I were a tree .....	115
I wish I were slaughtered .....	116
Ah my sins! .....	116
Two virtues of teaching Quran .....	117
Doom of the blasphemers .....	118
Easier to observe fast, but difficult to stay quiet .....	120
Recuperated from liver cancer .....	121
No disease is incurable .....	122
Two cures for cancer .....	122
Different methods of backbiting .....	122
Do three favours on believers .....	123
Angels pray for those who talk good about their fellow Muslims .....	123
Fabulous tale of courteous words .....	123
Sweet words .....	124
Backbiting in Du’ā .....	125
Frantic situation of the Day of Resurrection .....	126
Demands for compensation .....	127
Inspiring manner of rectification .....	128
Ḥājī Mushtāq in front of the shrine of the Prophet ﷺ .....	129
Fortunate devotees .....	130
Invocation to get a glimpse of the Prophet ﷺ .....	130
Backbiting burns virtuous deeds .....	132
What had happened to my deeds? .....	132
Accountability of every word on the Day of Judgment .....	132

Person who is slandered, profits.....	133
My mother is more worthy of my deeds.....	133
Mother's rights cannot be fully fulfilled.....	134
Forgiveness of half of all the sins.....	134
Worship of the whole night & backbiting.....	134
Hundred years of worship & backbiting only once.....	134
Reward of generosity and condolence.....	135
Two heavenly attires .....	136
Hearing backbiting against someone is Ḥarām.....	136
All acts of backbiting are sinful .....	137
Rotten corpse of the king .....	137
Our gatherings & political analysis.....	137
Cursing of angels .....	138
The exaggerated news reports .....	138
Biting and plucking like dogs .....	139
Reciters of Du'ā-e-Qunūt should comply .....	139
Permissibility to visit and call the sinful towards righteousness.....	140
Refrain from backbiting even against Ḥajjāj Bin Yūsuf.....	140
Cautionary tale highlighting the banes of three bad habits.....	140
Islamic law regarding uttering statement of Kufr at the time of death.....	141
Most mistakes are because of the slip of the tongue.....	142
Every morning body parts appeal to the tongue.....	142
Tongue relays what is in the heart .....	142
Complications caused by the carelessness of the tongue.....	142
Eternal pleasure or displeasure.....	143
Think before you speak .....	143
Well being is in the Madanī guard of the tongue.....	143
Consequence of hardness of the heart.....	144
Unnecessary talking could lead to Kufr .....	144
Backbiter deserves pity .....	144



Saying ‘sleeps too much’ is backbiting .....	145
Listening to backbiting is also backbiting .....	145
12 Examples of backbiting concerning eating & speaking .....	146
To call ‘short-heighted’ in the absence is backbiting.....	146
Commenting on someone’s physical attributes could be detrimental.....	147
To call someone weak.....	147
9 Examples of backbiting against a physically weak person.....	147
Discussing someone’s disease related deficiencies .....	148
Backbiting against a handicapped person.....	148
Picking faults in someone’s dress is also backbiting.....	149
24 Examples of backbiting regarding others’ clothes .....	149
Repentance from business of gambling.....	151
Gambling is Ḥarām .....	151
Gambling is a sin .....	152
Gambling is an evil act.....	152
Money won through gambling is Ḥarām.....	153
Soak hands in swine’s blood & meat.....	153
Whoever invites for gambling should give charity in expiation.....	153
Definition of gambling .....	154



<b>Six types of gambling.....</b>	<b>154</b>
1. Lottery.....	154
2. Tickets of prize bonds.....	154
3. Cell phone messages & gambling.....	155
4. Puzzling question .....	155
5. Drawing names after collecting money.....	155
6. Betting in sports .....	156
Method of repenting from gambling.....	156
Speaking of faults of dead is also backbiting .....	157

Saying ‘he committed suicide’ is also considered as backbiting .....	157
Whoever gives the funeral bath should not speak ill of the deceased .....	158
Invoked the statement of faith aloud after death .....	158
Backbiting against a deceased non-believer.....	159
Six lurid narrations of the deceased .....	159
1. Kurtā of fire .....	159
Nothing is hidden from our Prophet ﷺ .....	160
2. Snake wrapped around a deviant .....	160
3. Snake wrapped around the neck .....	161
Fear Allah عزوجل when speaking about the companions.....	161
Hold the companions in high esteem .....	161
4. Dreadful black snake in the grave .....	162
Fraud is from Hell.....	162
Permissible way to sell inferior goods.....	163
5. Bird spewed out a human .....	164
Why did Ibn-e-Muljim murder Sayyidunā ‘Alī.....	164
6. Man hung upside down at the pond.....	165
Qābīl’s evil deeds .....	165
Participation in Dars resulted in my rectification .....	166
Light in the grave.....	167
Their graves will be radiating .....	168
Backbiting at a banquet .....	168
19 Examples of backbiting pertaining to referring to someone as lazy etc. ....	169
Disgraced in both the worlds.....	170
Who can diminish the prestige given by Allah عزوجل?.....	170
Prophet ﷺ said in the dream .....	171
Kudos for ‘Let’s fill the Masjid congregation’ .....	173
Deterrent dream about shaving.....	173
Embrace the sign of love.....	173

Which sin is worse than usury?.....	174
To tarnish a Muslim’s prestige is worse than usury .....	175
Reward for safeguarding Muslim’s honour .....	176
Four blessings of preventing others from backbiting.....	176
Praised him in front of the backbiter.....	177
One way to get rid of the backbiter.....	177
Stop the backbiters not by your gestures but by words.....	178
Masses should not criticize scholars .....	179
Saying of A’la Hadrat about censuring scholars .....	179
Made Du’ā for them yet indulged in their backbiting.....	180
Averted a horrific accident.....	181
Is suicide a true relief?.....	182
Torment in the Hellfire .....	182
Torment with the same weapon.....	182
Torment of throttling .....	182
Would go to his home to call towards righteousness.....	184
Explanation of ‘carry my sins’ .....	184
Mercy turned away.....	184
Three parts of the torments of Hell .....	184
Will be resurrected looking like a dog.....	185
Small piece of meat .....	185
One year of worship for every phrase.....	185
Blessings of the polite words of the devotee .....	186
Frightening depiction of the grave.....	187
Sister-in-law has casted a black magic spell.....	188
If a doll with needles is discovered in the home.....	189
How can Bābā be wrong, when he doesn’t even ask for money?.....	190
We find a Ta’wīz [talisman] under our pillow .....	190
Don’t call someone a drunk based on the smell of his breath.....	191
What is evidence under Islamic law?.....	191

You stole!.....	191
...My eyes were mistaken.....	192
Method of repentance & forgiveness.....	192
Driver's life was saved.....	193
Mercy rains down on the Sunnah-inspiring Ijtimā' .....	194
What is Żikr?.....	194
Issue of backbiting against an entire nation .....	195
Imitating a disabled person.....	195
Backbiting without naming names.....	195
I can say it to his face!.....	195
Backbiting by allusion.....	196
If I say something, it will be backbiting.....	196
One circumstance when lying is permissible .....	197
It is not permissible to present yourself to be disgraced.....	197
Proper way of asking someone to make Du'ā .....	198
Proper method of discussing problems with a doctor or an 'Āmil .....	199
Method of protecting privacy at the booths for spiritual treatment .....	200
Melted lead will be poured into the ears .....	200
For doctors and 'Āmil.....	201
12 Permissible instances of backbiting.....	202
Calling someone deaf or dumb to distinguish him when needed .....	202
Backbiting against those who openly commit sins.....	203
Discussing someone's evil actions out of compassion .....	204
It is better to refrain from backbiting even in sympathy .....	204
Backbiting against non-Muslims & apostates .....	205
Didn't listen to Quran or Ḥadīṣ from the deviants.....	206
Backbiting against deviants.....	207
Do not want to listen to the wretched deviants, never!.....	207
Stench of deviance.....	208
How is it to sit with the deviants? .....	208

Acceptance of Islam by a non-Muslim.....	210
Twenty-five non-Muslim inmates embraced Islam .....	210
Sixteen things which incite towards backbiting.....	212
Easiest method to safeguard yourself from backbiting .....	213
An overview of the cures for backbiting .....	213
Madanī parable of a couple embracing Islam.....	215
What happens to the marriage if the husband accepts Islam? .....	217
Immorality of Muslims deters others from Islam.....	219



## ELABORATION OF TEN ANTIDOTES OF BACKBITING .....220

### **The first antidote.....220**

You should be alone or in good company.....	220
Blessings of saying Āmīn on the supplication of a righteous .....	220

### **The second antidote.....221**

Personal friendships engender backbiting .....	221
Refrain from unnecessary gatherings.....	221
A depiction of parable about passing time .....	222
Who should socialize with others? .....	223
Righteous gatherings are also prone to backbiting .....	223
Every second is worse than the past one.....	223
Everyone doesn't backbite .....	224
Reward of fifty Ṣiddiqīn.....	225
Even a dog is better than a backbiter.....	225
Dog is better than thousands like me.....	225
Ḥasan Baṣrī and a recluse .....	225
There is good in seclusion .....	226
Unique method of refraining from backbiting.....	226
A non-Muslim embraced Islam.....	227

<b>The third antidote.....</b>	<b>228</b>
Refusing to keep a cat to keep mice away.....	228
<b>The fourth antidote.....</b>	<b>229</b>
Manifesting anger can lead to backbiting.....	229
Forgiveness leads to Paradise without accountability.....	230
An enraptured demise for the one who refrains .....	230
<b>The fifth antidote .....</b>	<b>231</b>
Recall the torments of backbiting.....	231
The last one to enter Paradise .....	231
Will enter Hell with a clamour.....	231
<b>The sixth antidote .....</b>	<b>232</b>
Giving a mountain of gold in charity.....	232
He would give charity if he committed backbiting.....	232
The parable about two dirham.....	232
Elaboration on the aforementioned parable .....	232
<b>The seventh antidote .....</b>	<b>234</b>
Silence is golden .....	234
A bird calls towards righteousness.....	235
Don't curse the animal used for a ride.....	236
To disdain an animal.....	236
Don't speak bad about even a dead dog.....	236
Using a nice word to refer to a pig .....	237
Using auspicious names to refer to worldly things.....	237
The arrow always hits the bullseye .....	238
Words are more severe than the strike of the sword .....	238
<b>The eighth antidote.....</b>	<b>239</b>
The best method to refrain from backbiting.....	239

## **The ninth antidote .....239**

What if backbiting devours good deeds.....	239
Stingy with wealth but generous with good deeds .....	240
An antidote to kidney pain.....	240
A crippled had an immediate cure .....	241

## **The tenth antidote .....242**

Look at your own shortcomings .....	242
Remember your shortcomings.....	242
Despite knowing your own shortcomings... ..	242
The one who realizes his own faults.....	243
Do not contrive in the search for the concealed.....	243
Allah ﷻ will conceal .....	243
Conceal frailties and reap Heaven .....	244
Screaming in Hell.....	244
Backbiting weakens the faith.....	245
The experiences of a revert.....	245
How to repent from backbiting .....	250
Ask the person to forgive you .....	250
If the person finds out after you repented.....	251
The victim has passed away.....	251
Alas! The misfortune of Nafs .....	252
Serenity lies in seeking forgiveness in this world .....	253
The definition of slander .....	253
How should one repent from slandering.....	253
The punishment of slander.....	254
The punishment of accusing others of a sin.....	254
A warning for the suspicious.....	254
The accuser perished .....	255
How to save each other from backbiting.....	255

To call someone swarthy is backbiting .....	255
Don't be embarrassed, repent immediately .....	256
It is Wājib to repent immediately .....	257
What if you declared a statement as backbiting .....	257
The virtue of abstaining from quarrelling .....	257
The virtues of reciting <b>أَسْتَغْفِرُ اللَّهَ</b> .....	258
The three conditions of repentance .....	258
All should make an effort to refrain .....	258
Du'ā of 'Attar .....	259



#### 40 PARABLES ..... 261

Excellence of Ṣalāt- 'Alan-Nabī ﷺ .....	261
1. Two female backbiters .....	261
The Prophet's Knowledge of the Unseen .....	262
2. A fabulous method to refrain from backbiting .....	263
3. The cotton seller embezzled you .....	264
Businessmen: 17 Examples of backbiting committed against them .....	264
18 Examples of backbiting committed against employees .....	266
10 Examples of backbiting among store owners .....	266
4. My late mother sought permission .....	268
Kudos to the passion to do Madanī work .....	269
Four sayings of Mustafa ﷺ .....	269
5. Imām A'ẓam's kind dealings with a blasphemer .....	269
The virtues of controlling anger .....	270
Did Imām A'ẓam Abū Ḥanifāh backbite Shaykh Ḥasan Baṣrī? .....	271
6. Imām A'ẓam Abū Ḥanifāh never spoke-ill of his enemies .....	271
Wiser than the half of the inhabitants of earth .....	272
7. The travellers to the destination grave, do not backbite .....	272



8. We only watch Madanī channel.....	273
Ṣalāḥ protects you from sinful acts.....	274
Moved a dry twig.....	274
9. Incarceration in Barzakh [purgatory] .....	276
10. Falling in love with a hermaphrodite .....	277
Perhaps backbiting caused ruin.....	277
11. Repeat your Ṣalāḥ .....	278
Does backbiting invalidate the fast?.....	278
12. A parable about the forgiveness of a hermaphrodite .....	279
13. Rānā–the gangster.....	280
Even if the sins have reached the skies .....	281
14. The reason for relishing in backbiting .....	282
An illusive and terrifying satisfaction.....	282
15. A dead mule.....	283
16. Curry made of men like dogs .....	283
The reason for comparing with dogs.....	283
17. A unique sneeze.....	284
The virtues of sneezing .....	285
18. Backbiting against the one joking around with an Amrad.....	285
To accuse a person of being sodomitic paedophile .....	286
Harbour positive opinion.....	286
19. Perishment of two paedophile Muazzins.....	287
Relatives should observe the veil .....	287
It is Ḥarām to look at Amrad with lust.....	287
70 Satans with an Amrad .....	288
20. Shaykh Sa’dī’s teacher admonished him.....	288
When is it Wājib to stop from backbiting .....	289
7 Examples of backbiting regarding jealousy .....	289
21. Closure of mini-cinema.....	290
22. Who is better amongst the two?.....	291
Who is truly a pious person? .....	292

23. Fell unconscious due to committing backbiting only once.....	292
Demands of one brick & thread on the Day of Judgment .....	293
Weeping for the past forty years .....	293
24. Backbiters lose their honour.....	294
25. Down memory lane... two blind men.....	294
Benefits of guiding a blind person for forty steps .....	294
How to help guide a blind person .....	294
Excellence of freeing a slave .....	295
26. Refrained from backbiting by virtue of Madanī channel .....	295
27. Saying ‘he is asleep like a dead man’ .....	296
14 Examples of backbiting about Nafl worship.....	296
28. Unique parable of doing good with the one who does evil .....	297
Responding nicely to harsh attitude .....	298
Benefits and results of being nice.....	298
29. Amazing response to an attacker .....	299
30. Two ragged sheets.....	299
Suspicion is also considered as backbiting.....	300
31. Mysterious Ḥabashī .....	301
32. When Ḥabashī made the supplication... ..	301
33. A baby boy was born.....	302
More intentions, more Ṣawāb.....	303
34. Gift for backbiters .....	304
Give Du’ā to a backbiter .....	304
35. A gift of ‘Iṭr (fragrance) .....	304
36. Saving the life of a baby .....	305
37. Faith-enlightening recovery of 15 years old patient.....	306
38. A tall black man.....	307
39. Punishments in this world through the unseen.....	307
40. An elevator fan .....	308
Finding flaws may or may not be backbiting .....	308
Du’ā of ‘Attar .....	309

## EXAMPLES OF BACKBITING ..... 311

Virtues of Ṣalāt-‘Alan-Nabī.....	311
Definition & examples of backbiting from Ihya-ul-‘Ulūm.....	311
Recklessness of our tongue!.....	313
20 Examples of backbiting about neighbours.....	313
17 Examples of backbiting during engagements and weddings .....	314
Repenting from bribery.....	316
22 Examples of backbiting about the in-laws.....	316
17 Examples of girl backbiting about her in-laws to her family .....	317
37 Examples of backbiting in the event that the engagement is broken or after a divorce.....	318
Backbiting from the girl’s family.....	318
Backbiting from the boy’s family.....	319
Disgraceful person reveals his house secrets .....	319
Joint pains went away & found a job too .....	320
Give your deceased a good neighbour.....	320
Rose or head of a monstrous snake.....	321
14 Examples of backbiting at feasts.....	321
16 Examples of backbiting about one’s own son .....	322
17 Examples of backbiting about your father.....	323
13 Examples of mothers backbiting about their daughters .....	324
68 Phrases of backbiting which are commonplace in homes.....	325
15 Examples of asking needless questions about personal matters.....	326
15 Examples of backbiting about the family.....	326
21 Examples of backbiting about people in crisis .....	327
11 Examples of backbiting about patients .....	328
25 Examples of backbiting about deceased Muslims.....	329
17 Examples of backbiting about doctors .....	329
Guidance for the doctors.....	330
Bribe for physicians by drug manufacturers .....	331

What is a bribe? .....	331
One exception for bribery .....	331
Curse upon the offerer and the acceptor of bribe .....	332
If the drug companies give it as a gift, then?.....	332
Prescribing a test unnecessarily is dishonesty .....	332
How to repent from bribe .....	333
A dreadful black dog in the grave .....	333
8 Examples of backbiting about drivers .....	334
Long-route buses making stops at specific restaurants.....	334
Curse of a Ḥarām morsel.....	335
Virtues of a Ḥalāl morsel.....	335
15 Examples of backbiting about the ride and its rider.....	335
10 Possible phrases of backbiting relating to travelling .....	336
Tale of a drug addict .....	336
12 Examples of backbiting pertaining to the builders and construction workers.....	339
17 Examples of backbiting pertaining to restaurant owners.....	339
26 Examples of backbiting pertaining to businessmen .....	340
8 Examples pertaining to the employer and employee .....	341
14 Examples pertaining to various specialized workers.....	341
20 Examples of backbiting pertaining to the janitors & office assistants .....	342
17 Examples of backbiting pertaining to a house and its inhabitants.....	343
16 Examples of backbiting pertaining to tenants.....	343
35 Examples of backbiting pertaining to issuing political opinions.....	344
14 Examples of pointless conversation.....	345
4 Examples of backbiting pertaining to a collective or group .....	346
19 Examples of pointless conversation on the occasion of Eid-ul-Adhā.....	347
14 Examples of forcing someone to lie.....	347
The worst of its kind .....	348
5 Examples of pointless conversation on the phone.....	349
13 Examples of backbiting regarding calling someone .....	350
Answer your phone and earn bundles of reward.....	351

17 Examples of backbiting when answering a call.....	351
9 Examples of backbiting when receiving no reply .....	352
11 Examples of backbiting regarding seeing somebody calling someone .....	352
10 Examples of backbiting regarding text messages.....	352
3 Examples of backbiting when chatting.....	353
5 Examples of backbiting regarding internet.....	353
Vision of the Prophet ﷺ .....	353
Dawat-e-Islami instils the love for Ṣalāt and Salām .....	355
Enchantment of Nūr of Mustafa ﷺ .....	355
92 Examples of backbiting committed among friends.....	356
19 Examples of backbiting committed against the authors.....	357
5 Acts of backbiting pertaining to the websites.....	358
8 Examples of backbiting committed in the queue of the toilet .....	358
58 Examples of backbiting pertaining to the body .....	359
20 Examples of backbiting pertaining to worship .....	360
11 Examples of backbiting against Ḥāfiz.....	361
34 Examples of backbiting pertaining to Hajj pilgrimage .....	361
13 Examples of pointless questions asked to pilgrim .....	364
25 Expressions of backbiting regarding Na’at reciters .....	364
19 Expressions of backbiting regarding Na’at gatherings, meetings, and congregations .....	365
An irresponsible young man .....	366
Ten ill omens of sins .....	368
40 Examples of backbiting amongst Na’at reciters.....	369
13 Examples of backbiting about the people of the sound system and cinematographers.....	371
10 Examples of backbiting regarding Muballighs and speakers .....	372
37 Expressions of backbiting about Imām and orators.....	372
15 Expressions of backbiting about the Masjid committee .....	374
68 Expressions of backbiting in religious gatherings .....	374
61 Diverse expressions of backbiting.....	377

15 Examples of backbiting regarding people wasting time on their jobs .....	378
A lump of cancer in the underarm .....	379
26 Examples of backbiting committed among students .....	380
22 Phrases of backbiting about teachers .....	381
67 Expressions of backbiting that take place in Madanī environment .....	383
26 Examples of backbiting regarding Madanī Qāfilāh .....	386
A fable about Islamic brothers who have distanced themselves from the Madanī environment .....	388
Alas! We do not know how to converse .....	389
Impermissible conversation will push you toward Hell .....	389
14 Examples of backbiting full of sins .....	390
A secret conversation .....	391
Keep walking towards the righteous path .....	392
Do you consider repentance a small thing? .....	393
16 Examples of backbiting committed regarding the establishment of a committee (Majlis) .....	393
11 Examples of backbiting regarding Ijtimā' .....	394
Repentance of the owner of theatre .....	396
Even the sinners are forgiven in the blessed Ijtimā'āt of Ṣikr .....	397
41 Expressions of backbiting regarding Ḥārisīn (guards) and Khādimīn .....	399
15 Examples of backbiting regarding the Madanī channel .....	400



## QUESTIONS & ANSWERS ..... 403

Excellence of Ṣalāt-‘Alan-Nabī .....	403
How to distinguish between permissible backbiting and sinful backbiting? .....	404
Should a person, who backbit, be considered away as a sinner? .....	405
Backbiting was impermissible which was considered permissible .....	405
How do people distinguish between permissible backbiting and impermissible backbiting? .....	406
How to refrain from backbiting in the house .....	406

How is to say, ‘Dawat-e-Islami is full of illiterates’ .....	407
Hurting lots of Muslims together.....	407
12 Examples about hurting many Muslims at once .....	408
Laughing at a person who forgot his question .....	409
Satanic whispers regarding this book .....	409
Refrain from suspicion .....	410
A solution to satanic whispers in Fatawā Razawiyyah.....	411
One should make righteous intentions before attending a gathering.....	411
Perils in refraining from sins in the fear of people .....	412
How to learn the ways to refrain from backbiting.....	413
Most of us do not know how to converse .....	414
Obligatory upon a believer to learn the perils of backbiting .....	414
I will not commit backbiting nor will I listen.....	415
Can we not even listen to a complaint?.....	415
Solution to organizational problems and backbiting .....	416
Destruction in spreading Fitnā.....	417
Curse for the one who gives rise to discord.....	418
A wrong method of calling people towards righteousness.....	418
Individual effort is the heart of Madani work .....	420
Do you offer Ṣalāh?.....	420
Explain the virtues instead of asking the questions.....	421
The words used when promising.....	422
Make an intention not a promise.....	422
Making someone say ‘I will try’ .....	423
Try to fulfill your promise even after saying <i>إِنْ شَاءَ اللَّهُ</i> .....	423
Refrain from suspicion .....	423
Nodding in agreement.....	423
Breaking promise is a sign of a Munāfiq.....	424
Four perils of breaking promise .....	424
It is Ḥarām to keep a false promise.....	424

What is breaking promise? .....	425
Promise not intended to be fulfilled, fulfilled by itself .....	425
Do not fulfill the promise if it contradicts with Shari'ah .....	425
When the grave of Mufti of Dawat-e-Islami opened .....	426
Do not be disturbed on the change of Nigrān .....	428
What was his fault? .....	428
An inspiring parable for the ones who have responsibilities .....	430
Check background before assigning any responsibility .....	430
Asking about the people who are absent from the virtuous deeds .....	431
Declaration of war against backbiting .....	432



## EXCELLENCE IN FORGIVING & TOLERANCE ..... 435

Virtue of reciting Ṣalāt-‘Alan-Nabī .....	435
Madanī Prophet’s forgiveness .....	435
Three reasons for easy accountability .....	436
Palace in Paradise .....	436
Honour is enhanced by forgiving .....	437
Who is the most dignified? .....	437
Whoever does not forgive is not forgiven .....	437
Best manners of this world & the Hereafter... ..	437
Forgive and be forgiven .....	437
Forgiver granted forgiveness without accountability .....	438
Forgave the person, who tried to assault .....	438
Prayer of guidance for the oppressors .....	439
Pardoned the magician .....	439
Esteem of the Blessed Prophet ﷺ .....	439
Forgive them seventy times daily .....	440
Tolerance of A’lā Ḥaḍrat upon receiving abusive letters .....	440



An important Madanī will .....	441
Important excerpts from Fatawā Razawiyyah.....	442
One who changed the identity! .....	443
Slandering is Ḥarām.....	444
Fulfilling all the requirements of reconciliation for those who have departed from Dawat-e-Islami .....	445
If you don't wish to work with Dawat-e-Islami then... ..	445
O Allah ﷻ! Be my witness.....	446
Declaration of war against backbiting.....	447
I forgive Ilyas Qadiri .....	449
Madanī pleas to the creditors .....	449
A mute girl spoke up.....	449



## 22 Madanī Pearls of Giving Dars from Faizān-e-Sunnat.....451

### Method of Delivering Dars .....455

Du'a of 'Attar .....	459
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Appendix A: Glossary.....	461
Appendix B: Transliteration Chart .....	465
Appendix C: Bibliography.....	467
Appendix D: Index.....	471
Appendix E: Table of Contents .....	477

## BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtimā', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world, **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ****'

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ**.

**M**AKTABATUL  
ADINAH

Global Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran  
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

Ph: +92-21-34921389 to 93, Ext: 1262

E-mail: translation@dawateislami.net Web: www.dawateislami.net